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STORY OF THE AMERICAN BIBLE SOCIETY 1910

MOTHER IN ARMENIA

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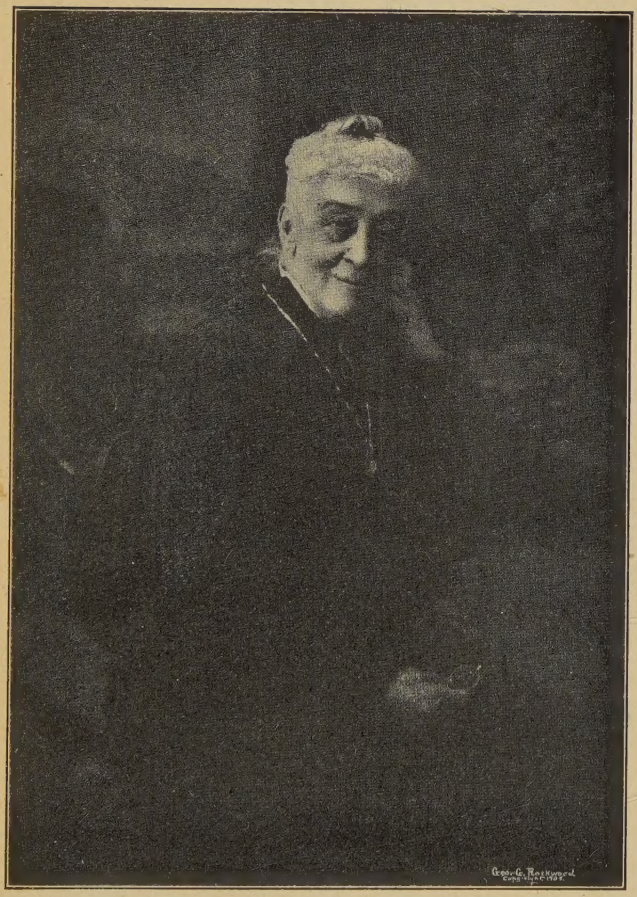

Mrs. Russell Sage

Story of the American Bible Society, 1910

A SIGNIFICANT phrase occurring in the books of Ezra and Nehemiah is that which acknowledges the hand of God to have been upon his struggling servants for good. Ezra assures the king that the hand of God is upon all them for good who seek him. He says, in describing his preparations for his extraordinary mission to Jerusalem, that he was strengthened, as the hand of the Lord his God was upon him. Nehemiah, when telling how he stirred up the people to the tremendous task of rebuilding the walls of Jerusalem, says that he told them of "the hand of my God which was good upon me." The phrase is one which all believers in our day humbly but gladly admit conveys an eternal truth.

This phrase of acknowledgment is the keynote of the story of the American Bible Society for 1910. The hand of our God has been upon us for good. The raising of the Endowment Fund testifies to the fact; so does the great sum which is to come to the Society as a bequest from Mr. John S. Kennedy. It is clearly seen in the reports of the Agencies in the United States, and in the opening doors for extension of the work of the Agencies abroad. Illustrations of it appear in the chapter on finance, in the record of progress in translation

and revision of the Scriptures into the greater or lesser languages of the world. Even when examining the statistics of our growing work, members of the Society will join in saying, "We have been strengthened, as the hand of the Lord our God has been upon us, for his hand has been upon us for good."

Issues

The total issues of the Society at home and abroad amount to 2,826,831, of which 1,427,247 were issued from the Bible House in New York, and 1,399,584 by the Society's Agencies abroad. These issues consist of 327,636 Bibles, 545,743 New Testaments, and 1,953,452 Scripture portions.

The total issues of the Society in ninety-four years amount to eighty-seven million, two hundred and ninety-six thousand, one hundred and eighty-two (87,296,182) volumes.

The Endowment Fund

Our readers remember the remarkable offer of Mrs. Russell Sage to give the Society $500,000 on condition that it would secure a like sum, the whole million to be a perpetual Endowment Fund, of which the interest only can be spent each year for Bible work. The campaign to secure subscriptions under this offer was carried forward under the auspices of a committee of the Board of Managers and the direction of the officers of the Society and the Agency Secretaries in their various fields in the United States and the Foreign Agents in their fields abroad.

Auxiliary Bible societies, churches, conferences of churches, native churches in faraway mission lands, young people's societies, Sunday schools, and many other groups of Christians have participated in this gift. Tens of thousands of individuals

have made generous contributions, ranging all the way from ten cents to twenty-five thousand dollars. Before the end of the Society's fiscal year on the 31st of March, 1910, it was announced that the whole sum had been subscribed, and Mrs. Sage shortly afterward sent to the Treasurer of the Society her check for $500,000. It should be noted here that this great effort to raise the sum required for the Endowment Fund has done more for the Bible Society than bring money into its treasury. The appeal to the churches and individuals has led many even among regular supporters and life members of the Society to receive for the first time a real understanding of the Society's work, and so marks the beginning of an active and abiding interest. It has also brought the Agency Secretaries into intimate acquaintance with men and churches in their fields, bringing to light religious and civic conditions and pressing needs that the Bible Society alone can deal with.

The Bequest of Mr. Kennedy

Mr. John Stewart Kennedy was a Life Member of the American Bible Society, eminent in business and in the financial world, and generous in his benevolences during his life. His death, in October, 1909, brought to light a will which is remarkable for munificent bequests, amounting to many millions, to religious and charitable objects. One sixty-fourth part of his estate Mr. Kennedy bequeathed to the Bible Society. It is estimated that the amount of this legacy will be $750,000. It is more than a mere gift of a great sum. Mr. Kennedy made it a principle of his benevolences to investigate thoroughly the methods as well as the aims of the institutions which he aided. Hence this bequest is also an expression of confidence which must be appreciated by all members and supporters of the Society.

THE HOME FIELD

The Immigrants

More than six million immigrants have come into the United States in the last seven years, mostly from eastern and southern Europe. If they were all in one mass they would constitute in the eyes of all the churches one of the most important foreign mission fields in the world. The conditions with which they were surrounded in their native lands have utterly unfitted them for American citizenship. They confuse liberty with license, they have no true conception of Christianity, they have never read the Bible, and many of their priests feel it a duty to discourage and forbid their reading the Bible. Language is a bar to their receiving impressions from the better elements of our population, and it is the judgment of men among them who have received evangelical ideas through missionary agencies that, unless they can be evangelized, this mass of ignorant, superstitious people, though now scattered, will some day heathenize America.

Of these immigrants the majority now come from Italy. During the year ending June 30, 1910, 247,973 Italians arrived in our ports. Of other immigrants coming in the same year, those from central and eastern Europe numbered 246,776. These last were mostly of Slavic race, but were divided into seventeen different language groups.

The larger part of the Italians cannot read or write, but many of them are anxious to learn, and they are easily brought into night schools, where missions provide these for them. Those from the north of Italy are open-minded and are generally ready to listen to the gospel. On the whole the immigrants offering the most encouraging field for missionary effort are the Italians.

Bohemians and Poles form the largest groups

among the Slavic immigrants. They are generally quite intelligent. The Bohemians are often skilled workmen, shrewd business men, sagacious politicians, and peaceable and industrious settlers. But they are hard to reach with the gospel, either because they are dominated by priests or because, having been oppressed in their native lands by the Church, they are hostile to all religion.

A very important part of the work of the American Bible Society during the past year in the home field has been among the immigrants. It approaches these strangers through colporteurs using their native tongues, with the Scriptures in all of the various languages, and is therefore capable of a great pioneer missionary work.

Native-born Destitute Americans

Among the ninety million people of the United States, the number of native born, white Americans who have not the Bible or any part of it is a surprise always painful. An extraordinary case of such destitution discovered during the last year was that of a man who has been preaching for twenty years in one of the Western states, but did not himself possess a Bible. A token that conscience still lives among these people is found in the discomfort shown by many who have to confess that they have no Bible. Many who do not care to have the Bible are won over by hearing a few chapters read. There is a suggestion to all Bible distributers, too, in the frequency with which a person who has refused a Bible will take a two-cent Gospel and who, having there tasted the honey of the Word, will eagerly buy the whole Bible. Immigrants who do not care for Bibles are surprised and delighted when in this land so far from their homes they find the book offered them in their own dear language. They often ask in their broken English, "Where you get 'em?"

THE HOME AGENCIES

The Society's work in the home field is largely under the care of nine great Agencies. Taking them in the order of their establishment, we have the Agency among the Colored People of the South, which truly fosters life among the lowly; the Northwestern Agency, where the gospel is proving its power to control the great stream of aliens that seemed to threaten disaster like a flood; the South Atlantic Agency, whose people are beginning to receive beauty for ashes; the Western Agency, established upon the mountains and blest of God; the Pacific Agency, watching over America's "back door," that is destined perhaps to become its front door; the Southwestern Agency, amid the splendors of the Louisiana Purchase that brought to the United States some of the problems of the Middle Ages; the Central Agency and the Eastern Agency, junior members of the group, which by the favor of God are going to have important fruit in the future; and the Atlantic Agency, which combines venerable years with all the strength and enthusiasm of a new enterprise. A bare outline of the year's work of these Agencies follows.

Agency among the Colored People of the South

The field of this Agency includes all of the Southern States. It was established in 1901. In 1909 the circulation was 27,976 volumes. Nine colporteurs were employed during the year for longer or shorter periods. The Agency Secretary is Rev. J. P. Wragg, D.D., South Atlanta, Ga.

The work of this Agency is peculiar in having no language difficulties to overcome, and in encountering no alien religion. But the people for whom it exists are scattered over a wide territory,

and in the main are of very slender resources. "The Agency office has been crowded with letters from schools, churches, and missionaries asking for Bibles. We could not give outright all the Bibles desired, as it would have emptied our shelves and many of those in the great office in New York. We have tried to aid as many as possible, and have urged upon those who have written to us that they should teach their people to do a little for themselves in trying to obtain Bibles. Of course, after investigating the case carefully, we find many who cannot help themselves in any way. At once a box of Bibles is packed and sent to them."

A Bible-woman

People Who Feel Vague Need

A large part of the report of the year's work relates to the colporteurs who range the land.

Happy the people who know that they need the Bible. One of the colporteurs tells of "a man who said he met a lot of men who sold books, but he had not met anyone who knew anything about a book that has in it, 'If a man dies he can live again.' 'I have that book, my friend, and I have brought it to you.' 'Well, let me see it.' I turned to the fourteenth chapter and fourteenth verse of the book of Job, and as he took a twenty-three cent Bible in his hand he read the verse and bought the Bible, and went away looking the book over to see if it

could be true that it had in it what he had been wanting to know so long."

Another one says: "Even the barkeeper knows a good thing when he hears it. A little boy ran and caught me and told me the barkeeper wished to speak with me. I went back at once. 'Let me fill your case with something good,' said the barkeeper, I replied, 'I have something good in it already; let me show you.' I had the case open at the word and was pulling out Bibles as fast as I could and repeating Scripture to him as I did so. When I looked up he was holding one of the Bibles in his hands. He paid me for it. I marked many verses that had been helpful to me, and he thanked me kindly, and said he would read it."

Friends of the Faith

Friendly words put energy into these men of the long and weary way. Mr. Groves, one of the colporteurs longest in the service, writes: "The work was well received everywhere and everybody spoke a word of encouragement for it. This is the Master's work and I am his. I trust him and he takes care of me, and opens the way."

Another one writes cheerily: "I reached here safe and went at once to see the mayor, who told me he was glad to have me work here. One member of the Council failed to see why I should sell without paying a license. I went to each member of the Council and told of my work, and as they saw that the object of the Society is not to make money, but to reach for souls to save, I was unanimously given permission to distribute the Word. It is ten o'clock this minute, but I am just in from the Council meeting and cannot go to bed until I send you this blessed news."

A somewhat rare and pleasant experience is told by another colporteur: "I had an invitation to attend a Gospel meeting of the white people, held at

the regular meeting place. I was asked to say something. This I was glad to do, and when the meeting closed they came to shake hands with me."

The Word that Gives Light

There are those who have the Bible but never read it because they have not the soul-hunger which it fills. On the other hand, among these colored people one sometimes finds just that hunger. One of the colporteurs mentions a poor woman who had picked up from a trash pile a few leaves of the Bible which she kept and read. "She was delighted," says he, "when I showed her the Bibles, and she bought one of our thirty-eight-cent books, that she might read as much as she pleased."

Another illustration of that quality of the Bible which satisfies the vague heart needs felt by so many comes from another part of the Agency field. A colporteur says:

"I chanced to meet a young man the other evening in a filthy and isolated cabin. He took one of the seventeen-cent Bibles, saying, 'I am not a Christian, but I will read this Bible.' I asked if he had made any earnest effort to become a Christian. To this he answered, 'I have done everything I knew, but it seems that there is nothing for me.' I said, 'Now, my friend, if you had seen a great sight or had some peculiar feeling, would you not have claimed that you had religion?' 'Why, yes,' said he. 'Sit here by me and let us read just what the Bible has to say about it.' I read verse after verse on the conditions of salvation, each time emphasizing the absence of anything concerning sight-seeing or voice-hearing. At last he looked up into my face with trembling in his voice and tears flowing from his eyes, and said, 'Oh, I have never seen it so simple before." The book enlightened his mind, and was the instrument of his conversion.

"Inasmuch as ye have done it unto one of the least of these"

The colporteurs have the great privilege of comforting the poor and forlorn by giving them the Book which carries to them God's compassion. One of these now mentions a home where a woman had been burdened with sickness and has now an invalid son. This woman supports the family. I showed her my stock of Bibles, and as she picked out the book of Psalms she was very anxious for it, as the type was large and clear. She pulled out a ten-cent piece, saying, 'You are my last, but I must have this book so I can talk to Him as I read it.' I told her to keep the dime and accept the Psalms as a gift from the American Bible Society."

The Spirit of the True Colporteur

Certainty of the value of Bible distribution is one of the colporteur's characteristics. Mr. Groves writes:

"It would do you good to see how the people rush upon me for Bibles. They come ten miles or more for the books, and when they return home they send in their friends and neighbors to get copies. They ask me daily how is it possible for them to get the Word at such low figures. Many of them cannot understand, but they come with their two, five, ten, twenty cents, and up, even to the price of our best Bibles."

A cheery satisfaction through all vicissitudes is seen in a colporteur whose heart is in Bible work. Mr. Benton says in one letter: "What do you think of me having a stand on the show grounds? Well, here I am. The first book was sold to the man who had the show in charge, and he told me to go on selling the good book. Everybody is much surprised at a Bible stand on a show ground. I have been busy the whole day. The Bible has been read, sold, and given away, and many will return

home rejoicing with a Bible that they had spent their money for instead of going into the show to see the clown and dance. I had to walk about ten miles to get here with that show."

Faith in God's daily help shines in all that a colporteur thinks of his enterprise. Mr. Vaughters, another of these colored colporteurs, says:

"I only write this to show you the good a colporteur can do, and how much he is needed. Truly the people need to be taught the Bible. No one knows this better than a colporteur, and if he is true to his instructions, true to his race, and, above all, true to his God, he will take on new zeal, and with an indomitable will determine that the people shall have the Bread of Life, and as much of it as possible, opened up to them."

Northwestern Agency

The Northwestern Agency was established in 1906. Its field includes the nine states, Illinois, Indiana, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, North Dakota, and South Dakota. The circulation in the year 1909 was 103,425 volumes in forty languages. Thirty-four colporteurs labored during the year in this Agency, besides correspondents and volunteer helpers. The Agency Secretary is Rev. J. F. Horton, 42 East Madison Street, Chicago, Ill.

Large numbers of immigrants, of all classes and in various stages of backwardness or development are found in these nine states. Their spiritual destitution has absorbed the efforts of fully three-fourths of the Bible colporteurs of the Agency. The colporteurs are picked men having the gift of tongues. Their need to command several languages can be understood from such a case as that

of a colporteur sent into the copper region near Calumet, Mich., where he was to remain four weeks. There he found nearly twenty-five different nationalities.

A profoundly significant feature of the work of the Agency is its co-operation with the churches in their missionary work. Free grants of 32,408 volumes of Scripture were made during the year to churches, missions, and charitable and reformatory institutions. Furthermore, the colporteurs who reach the immigrants with the Bible are often able to arouse lively interest among them and open the door for a church to establish a permanent mission.

How Missions Grow Up

The steps by which Bible work leads to the beginning of a mission appear in the report of Mr. De Luca, an Italian colporteur, who was sent to the Italians at Calumet, Mich. After three weeks of hard work among the people selling Bibles, or giving to seekers after truth who could not buy, Mr. De Luca had won a place among the Italians and had learned what needs they most felt. Then he gave notice of a meeting at the Presbyterian church to consider how education can better the condition of the workingman. The notices were posted in saloons, shops, mines, and other places. Quite a number of Italians came together. As a result, with the voluntary assistance of people from the church and teachers from the public schools, a night school was opened to teach English, a school to teach the Italian language, and a sewing school for children. Religious services were commenced which from forty to seventy people attended; a Sunday school was opened for the children, and a Bible class for adults. All the time Mr. De Luca was carrying on his colportage work, and his wife was winning the hearts of women and children. When the time came for the colporteur to go on to other

fields the church called an ordained Italian minister to take up the enterprise, and now it has received a number of the Italians to its communion. During the last three years twenty such permanent missions have grown out of the commonplace, every-day work of the Bible Society's colporteurs—a record of results that cannot be paralleled by any other missionary society in America.

Pioneer Work

Bible distribution is an extremely efficient method of winning people of foreign speech to Christ. The colporteur, going from house to house, becomes acquainted, wins regard, learns the religious state of the people, and discovers those who are seriously inclined. He meets many difficulties. The priests may denounce him and his books, and the people, like the Poles and Lithuanians at Grand Rapids, may cry out as soon as he enters the door, "In my house there shall be no Bible. Hurry! get out! If we read your Bible our sins will not be forgiven, and we shall go to hell!" Or like the Bohemians at Staunton, Ill., they may have been warned by unbelieving socialists and may declare that they have no need of his books, being already learned in other things. But the tactful and patient colporteur will find some almost everywhere who have in their heart a vague hunger for God. To put such in possession of the Bible is his duty and privilege, and he quickly sees and uses the opportunity.

Hungry for God

Some of the incidents told by the colporteurs suggest the numbers who have these inarticulate longings for God.

Colporteur Kowalik says that in Grand Rapids one woman had secured a New Testament from another colporteur, which she recommended to her landlady when he offered one for sale. But she re-

fused to buy. He turned to the woman who had been reading the New Testament and asked her if she would be willing to give it up. She said, "Oh, not for any money." This influenced the other woman to buy a Bible.

This same colporteur, speaking of his work in Chicago, says: "Probably the most difficult people to reach with the Bible are the Bohemians, because so large a number of these people are free-thinkers. Among these I met the greatest resistance, but many times my work was crowned with success." One Bohemian voiced generations of resentment at ecclesiastical tyranny when he said, "I will buy a Bible, but on the priests I will not believe."

"One day I sold a Bible to a Polish woman. About a week later the woman came to me and asked for another Bible. She told me that a priest had called at her home one day and found the Bible. He asked her where she had bought it, and what she had paid for it. She told him she had paid seventy cents. 'The reverend father,' said she, 'gave me seventy cents and thrust the Bible in the stove and burned it.' This is no unusual experience in the lives of these people, hungry for God's truth. But no one could stop this woman from reading the Bible after she had tasted the sweetness of it."

These incidents can be duplicated by incidents from all the many races reached by the Northwestern Agency.

Among the English-speaking People.

Among the English-speaking people the work of the Agency was done directly by colporteurs, like Mr. G. Perry in South Dakota, and the Rev. E. W. Jennett in Iowa and Minnesota, or indirectly through pastors and missionaries who find time to distribute Scriptures while ministering to their own people.

The Bible Society has a mission to every home

in the land. The Rev. Mr. Frost, a Congregational pastor in a Home Mission field in northern Michigan, says, "The Bibles and Testaments you have placed in my hands enable me as a missionary to help a large class of people who cannot be reached by my pulpit services or my regular pastoral work." To take the Bible to a house results in the establishment of friendly relations that bring and carry blessing. In one place it was a motherless girl of thirteen to whom he gave a Bible. She was in charge of the home and three younger sisters. There was no Bible in the house and no money to buy one. At another place a woman whose son is going to the woods to-morrow, is packing up his clothes. The missionary suggests putting in a Testament. The mother is glad to buy one, and in it goes, and away to the lumberwoods where reading is so scarce that the boys will read even the Bible.

Among the Submerged Classes

The fact that justifies all this labor is the wonderful energy of the Bible in leading a wanderer, like the prodigal son, to "come to himself." Innumerable instances could be cited of this quality of the Bible. Mr. Dan Martin, who works in the slums of Chicago, has many incidents of what the Gospel of John does in such places. Here is a case where the book suddenly aroused conscience: "A young man who was visiting one of the houses of sin, picked up a Gospel from among a lot of half-smoked cigarettes on a table. His eyes rested on John 1, 15, and the Spirit brought conviction to his heart. It was the first time that this young man had visited such a place. He left the room and came to me. At the end of our conversation we both knelt in a doorway on Dearborn Street, at one o'clock in the morning, and he gave his heart to God. This is only one of a thousand similar experiences that I

have had as a result of distributing the Gospel of John."

A Remedy for Family Jars

Mr. Ibser, a Bible Society colporteur, found the Bible a remedy for family jars. He says: "One day I came to a house where I heard a great noise. When I entered I saw three dirty children. The face of the wife and mother was bleeding and she was crying. She said if I would tell her what would bring peace to her home she would give anything for it she could. I told her what Jesus said: 'Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you.' We can have peace only through faith in him. Then I talked with her husband. I told him that Christians must know Christ and do his will, which is to love each other. If we do not have God's Word, we cannot know his will. After some conversation he bought the Bible. Then he kissed his wife and promised to change his life. I visited them again and found them both reading the Word of God. The man revealed his spiritual ignorance and how it is made use of for selfish ends when he said to the colporteur: 'It is really strange. I gave our priest a new heating stove and money and yet I did not find peace; now we have it for nothing.'"

Secretary Horton, in closing his report, writes: "As we look back over the year our hearts are filled with gratitude to God for his blessing upon the Bible missionary work conducted by the Northwestern Agency. Our colporteurs have gone out as his messengers. His Holy Spirit has gone before them to prepare the hearts of men of all nationalities for the reception of his Divine Word. Men and women, to whom the Bible has been heretofore a sealed volume, have received its message of love and salvation and are now guiding their lives by its great principles. What we have tried to do in our weakness God has glorified with his strength."

South Atlantic Agency

The South Atlantic Agency was established in 1907. Its field includes Virginia, West Virginia, North and South Carolina, Georgia, and Florida. The circulation during the year 1909 was 62,553 volumes in thirty-four languages. Forty-four men were engaged in Bible distribution, of whom eleven were colporteurs and thirty-three local agents and correspondents. The Agency Secretary is the Rev. M. B. Porter, 208 North Eighth St., Richmond, Va.

Attention was given during the year to a more thorough organization of the forces, and systematic Bible distribution has been set in operation in every state of the field.

New opportunities discovered have made the outlook more encouraging than ever. Tremendous changes are taking place. Gigantic commercial enterprises are being projected involving the investment of vast amounts of capital. The Southland begins to appeal to the whole world, and men from every country are coming to make their homes there.

Every destitution discovered opens a new door for distribution of the Bible. Thousands on thousands within this field are without the Word of Life. One of our workers offered at a county teachers' institute a forty-six-cent Testament to anyone who would repeat the Golden Rule as given by St. Matthew. Two or three hundred teachers were present and only one of them, after several trials had been made, succeeded in reciting it. In riding twenty miles through two well-peopled counties in West Virginia, another worker found that in all that distance there is no church where the people can attend worship. A local correspondent of the Agency reports as without any part or kind of a Bible one hundred out of three hundred houses

visited. Such conditions in our Christian country yield food for thought.

Work among immigrants presents some unique features in this Agency. The number in any one place is frequently too small to warrant the employment of colporteurs of foreign speech. The movement of these groups increases the difficulty. A body of Poles is found and a man sent out with Polish Scriptures, but when he arrives the Poles have been replaced by Croats, who cannot use the books the colporteur has brought. Notwithstanding these and other hindrances, the work is developing among these strangers. A good work is in progress in West Virginia, where 5,000 new arrivals from Europe are noted, besides a great mass coming from adjacent northern states. It has now been arranged to begin work among the large Spanish-Italian colony of more than 25,000 in Tampa, Fla.

And so a thousand forces call us to special lines of labor and the horizon bristles with uplifted hands, summoning the imitators of Jesus Christ to new harvest fields.

When one speaks about seeking out the neglected and the isolated, the phrase slips glibly from the lips until its meaning is learned through experience in this work. In the South Atlantic Agency the phrase includes traversing swamps, bridgeless streams, and back-breaking mountains in order to reach places where travelers do not go. Such are the homes of the fishermen at the mouths of the great rivers, who say they never had a minister visit them; and such those amphibian regions where the colporteur, overtaken by night, finds himself obliged to ford a broad and deep stream in darkness and in the heart of the forest; or where, when dinner time comes, he has the tramp's bill-of-fare; that is to say, water, air, and the hope that the next day's *menu* will be better.

Cherokees in North Carolina

Nevertheless, where man is he is worth seeking and he is interesting. Unconsciously the colporteurs in their reports reveal the qualities of the people by the wayside. The Rev. Mr. Fitzwater in West Virginia divides inhabitants of some of the out-of-the-way districts into two classes: poor people, and people with plenty of money who live as if they were poor. Some of the people are so suspicious of all strangers that they shut their doors in the face of the colporteur before he can explain his errand. The good traits veiled by suspicion appear, however, as soon as they learn that he is a "Bible-man," engaged in the work simply for the sake of Jesus Christ; then they suddenly become kind. Some others are less attractive although equally sincere in meaning to do well. Such are the priests in the Roman Catholic districts, sternly commanding the people to refuse and to burn the Bible, and sending into the streets swarms of lay helpers, busy as bees with the task of seeing that the command of the Church is obeyed.

Another type of character appeared one day at the depository in Richmond. A well-dressed young woman wanted a nicely bound Bible, of a size that she might carry in her grip. There was nothing singular about this, but after selecting a Testament and Psalms, she hinted that the salesman would be surprised to know who she was. It came out that she was the star actress in the most fashionable theater in Richmond. "I always carry my Bible with me," she added. "People think that we do not read the Bible, but we read it a great deal more than we get credit for, and some of us try to live its principles in life."

The welcome which the people give to the Bible often suggests scenes in the life of our Saviour when it was the poor people who heard him gladly. Mr. Snow, canvassing in Hyde County, North Carolina, found that he could not win people to buy his

books in prosperous Fairfield. "So," he says, "I went to the swamp district to hunt for the poor." Mr. Fitzwater in West Virginia offered a Bible to a Polish woman, who refused it. Her daughter, nine years old, who knew English, said she would like to have the Bible and would explain it to her mother. He gladly gave her a Testament in Polish. The mother and father are now learning from the book, read and explained to them by their nine-year-old daughter. We do not always expect enthusiasm for the Bible among untaught mountaineers. Mr. Beall, who has been working in the mountains of North Carolina, met a man who said he lived "way back in the mountains," and paid twenty-five cents for a Bible. Afterward he met Mr. Beall again and told him that he would not take one hundred dollars for that book, if he could not get another like it.

The fruits of this work confirm belief that a divine power follows the Scriptures thus distributed. About two years ago a Hungarian girl, nineteen years old, was working in a hotel in Wheeling, W. Va. She was a Roman Catholic and had never seen the New Testament. One Sunday she visited friends in the city, and in their house she found a little book which interested her so that she wished to borrow it for a week. The young man to whom it belonged said, "I do not care if you keep it; I do not want it, anyway." The girl took the New Testament and studied it. Later in Cleveland, O., she passed the door of a church; attracted by the sweet voices of the choir singing before the door, she asked if she might go in, and there, that same evening, the Lord found her. She is now a member of that church and testifies to all her friends how great things the Lord has done for her. What a series of seeming accidents! A Roman Catholic gets the gospel through the medium of an unconverted man, and is herself converted by God's grace through reading God's book.

Here is an incident from Richmond, Va. One of the Testaments donated to a City Mission by the American Bible Society was given to a man who had wrecked his life, like the prodigal son, in drunkenness and debauchery. He read the book, and soon felt its influence. Afterward he returned to his old home in a community devoid of religious privileges, and determined to establish a Sunday school and a prayer meeting, which he did in the face of opposition and ridicule. A few people attended the meeting and the Sunday school. About six months later a series of evangelistic meetings was held in that community which resulted in the organization of a church among the people drawn together by the efforts of this young man. Was not the money which paid the cost of the Testament that opened the way for God's grace a good investment for the person who contributed it to the Bible Society?

The year has been to the Agency Secretary one of exacting toil, but also of great joy, as the meaning and the opportunities of Bible distribution have been more fully realized and its fruits have appeared. Nothing in our national life is more potent for good than the Bible. Since no benefactor of mankind can be compared to the man who takes God's Word to others, the outlook for Bible distribution in this Agency could not be brighter nor the call for action more imperative.

Western Agency

The Western Agency was organized under the name of Central Agency in 1907. The name was changed this year, the Middle Agency taking the name of Central Agency. The Western Agency's field includes Missouri, Kansas, Colorado, Idaho, Montana, Utah, Wyoming, Arizona, and New Mexico. The circulation in 1909 was 41,785 volumes, a

large advance upon the total of 24,115 volumes for 1908. Forty-five men and fourteen women, fifty-nine persons in all, were connected with the Agency as colporteurs and correspondents. The Agency Secretary is Rev. S. H. Kirkbride, D.D., 1025 Fourteenth Street, Denver, Colo.

General Conditions

The great area of this field cannot be too frequently recalled to mind by all who would have a background for the story of the work there. It has an area of 900,000 square miles. But the population of this vast region is little more than 7,000,000—not as many persons as live within sight of the towers of New York City.

Large attention has been given to the English-speaking part of the population. Twenty-eight of the workers have labored exclusively among this class, twenty among both those of English and those of foreign speech, while eleven have given all their time to those of foreign speech.

One of the most significant revelations of the year is the increased use of the Word of God in churches, Sunday schools, and families, and the organization of classes for Bible study. This has become so pronounced that it has been spoken of by a great religious leader as a "rediscovery of the Bible."

The Mormons

One great problem of this field is that of the Mormon population. Rev. Mr. Love, who has given his time mainly to labor for Mormons, finds among them much that is pleasant and hopeful.

Generally they speak well of the Bible. Many know of the American Bible Society. Some of them have Bibles and Testaments that were given to them at Castle Garden as long as forty years ago. Nevertheless, everywhere in Mormondom aban-

doned churches, missions, and church schools are the significant monument of godly, heroic, but seemingly fruitless efforts to influence this people.

The Foreign Americans

There is an American foreign problem in this Agency which deserves serious attention. The probabilities are that Arizona and New Mexico will be admitted to statehood. The Protestant Church should so cover New Mexico and Arizona with the leaves of the "tree of life" that these two states may become Americanized, which can only be when they are truly Christianized.

Bible distribution among the Mexicans is the most difficult of all the work of this Agency. Nevertheless, Mr. John Mordy, a Presbyterian missionary who superintends our colporteurs in New Mexico, has placed some portion of Scripture in one hundred homes every month during the year; for the most part in homes where the Bible had never been seen before.

The "New Americans"

This phase of our work is growing important. The religious situation of these "New Americans" is extremely pathetic. Except in the great cities, there are rarely enough of any one tongue to build a church or to support a priest. Nor have American pastors yet found any adequate way to minister to them. These people are truly the Lord's sheep scattered abroad without a shepherd.

Some Types of Colporteurs

One of these types is the colporteur who has to rough it all the time. Such a man is Carl Jonson. He works in virgin territory, never before visited by a Bible distributer. Sometimes, like his Master, he has nowhere to lay his head. He camps out, in cold and snow, and sends in some sort of a report, although he has no place in which to write. In

traveling he has used railroad trains, horse and a wagon, a saddle horse, a bicycle, and his own tired feet. Once he and his books were carried two miles in a tram-bucket. To reach some groups of miners he has to go above timberline into the region of perpetual snow. He says that prices are also above timberline, and although he gets along on two meals a day, his living costs him a dollar a day. It would be quite impossible to overpraise the zeal, courage, self-sacrifice or efficiency of such a man.

Another typical colporteur is E. K. Christiansen, a man who always uses opportunities to bring waifs and strays into the nearest church. He feels that whenever he has put a portion of Scripture into the hands of anyone, he has divine warrant for expecting that good will result. He meets a young woman, a trained deaconess, who has not found her way to any church. He gives her name to a Methodist minister, and she is welcomed to a church home. He comes to a house and finds a woman anxious to become a Christian. She has no Bible. He gives her a Bible and hands her name to one of the pastors. Another woman has left the Church of Rome and does not know where to go among the different Protestant denominations. He gives counsel to her and her name to a nearby pastor. And so he goes his rounds, seeking to save the lost sheep. During the year he made 12,463 visits.

Another type of colporteur is the one who is next friend to the immigrant. Such is Mr. De Francesco, who is literally all things to all men among the Italians. He is interpreter and scribe; he furnishes clothes to the naked and food to the hungry. At Christmas time he provided many baskets of food and thirty tickets to a Christmas dinner. He finds employment for the idle, and medicine and medical treatment for the sick. This year he settled a lawsuit that had been going on for a year; he found an Italian girl who had eloped, and

restored her to her parents, and secured the return of an incurably sick man to Italy that he might die among his friends. As he gives his account of about six hundred Bibles and Testaments sold he says, "Every Bible sold has a story connected with it." So every colporteur has a moving story connected with the year's labor, but these must suffice to show the noble devotion of the humble Bible missionaries.

The Condition of the People

People can hardly credit the condition of things dug up by our agents. Mr. Nations found a man this year who had been a minister for twenty-one years who did not own a Bible. Mr. George Perry in the extreme eastern part of Wyoming found a woman who said to him, "I have lived in this valley twenty-six years and you are the first person to bring the Bible to my door."

A colporteur sold a Bible to a negro woman on the promise that she could pay for it when he next came around. Meantime she changed her mind. He must take the Bible back. "I told her that she had already bought the Bible and used it, and that I expected her to keep it. She threw back her head and replied haughtily: 'I can't investigate no ninety cents into something I can't use.' I was so well pleased with the answer that I took the Bible back."

A young foreigner in St. Louis did not want the Bible because it is "holy." He explained that his brother, who is a priest, claims to be very holy, but is the impersonation of evil. Mr. De Francesco spent some time in explaining the meaning of holiness, and finally the young fellow bought the Bible.

A pastor in Cripple Creek had been called to conduct a funeral at the home of a foreigner who was refused the help of a priest because he was no longer "a good Catholic." The call was unex-

pected, and for some reason the minister found himself at the house without a copy of the Scriptures. He explained the situation to the man of the house, and asked him if they had a Bible. After some time spent in search, the man returned with a patent medicine almanac and handed it to the minister, and asked: "Is this the book? Will this do?"

One difficulty in Kansas City is that the Italian priests there are Jesuits, educated and polished, shrewd and alert. They avoid controversy, but they send the "sisters" in the wake of the colporteur from house to house to destroy the Scriptures which he has sold or given the people, and to undo the effect of his kindly words.

Pleasant Experiences

A Bible missionary cannot work under such conditions unless he can say with St. Paul, "The life that I live, I live in the faith which is in the Son of God who loved me and gave himself up for me." So these men of faith find joy in many incidents of their daily work. Colporteur Sibilio went into a shoemaker's shop in Trinidad, Colo., expecting the usual difficulty in persuading the man to buy a Bible. "The young proprietor greeted me, calling me 'Brother.' From the Bibles I was carrying he knew I must be a Protestant missionary and brother to 'believers.' He had been converted in Rio de Janeiro, Brazil."

Mr. Corbin mentions this pleasant experience:

"At the door of a home one day I was met by a woman rather past middle life. Her sweet, youthful face beneath her gray hair told of a fountain of everlasting youth within. As soon as I told her who I was she said that the 'house was full of Bibles,' but she had something to tell me. 'Almost forty years ago,' she said, 'my husband and I came to this western country. We were struggling hard against poverty and had never given much attention

to religious matters. One day a wagon stopped at our house, and a man from the American Bible Society wanted to interest me in the Bible. When I told him that we didn't have a Bible he urged me to buy one. I gave him the excuse of hard times; he asked me how much I could spend for a Bible. I told him seventy-five cents. He gave me a nice family Bible, worth about four dollars, for seventy-five cents. Here it is,' she said, as she went to the bookcase and took out the old, worn volume. 'One of my sons asked me for it when he left home,' she continued, 'but I had to refuse him. I cannot part with it while I live. Through its influence I was led to believe in Jesus Christ myself, and I have brought up all my children to be Christian men and women.'"

The future holds unsolved many problems of our mission to give the Bible to the people. Such pleasant incidents as the one just narrated give reason for believing that forty years from now our successors will be finding similar fruits of the divine use of the Bibles now being scattered through this great field.

Pacific Agency

The Pacific Agency was established in 1907 and includes the states of California, Nevada, Oregon, and Washington. Twenty-four workers have labored during the year for longer or shorter periods. Fifteen colporteurs have been regularly employed. The circulation was 25,670 volumes, in thirty languages. The Agency Secretary is the Rev. A. Wesley Mell, Pacific Building, corner of Fourth and Market Streets, San Francisco, Cal.

Why Urge Missionary Effort?

The Pacific Agency is on the firing line of home missions. Sixty-five nationalities are in California

—an ethnic whirlpool. Mexico, South America, India, and the isles of the sea are contributing to the confusion of tongues. One home missionary sent to our depository for Gospels (which we supplied) in twenty different languages.

Nine hundred towns and villages in western Washington have practically no religious privileges. One half of the children in this part of the state have never been enrolled in any Sunday school. In eastern Oregon there is one county having fifteen hundred square miles, in which there is almost no religious work being done by any denomination. Eastern California is one of our most isolated and needy mission fields. Conditions are such in Nevada that it has been called a state of men, rather than families. The officially protected gambling table, the easy divorce mill, the bar, and the brothel, have made Nevada notorious.

The Gathering Together of Orientals

The Chinese and Japanese problem has long kept the coast in a ferment, but now comes a new and no less serious complication. The Hindus are coming, coming by the hundred. Many of them are Mohammedan Sikhs, tall, straight, independent Punjabis of the tribes of northern India. Among them are a few Christians. Five of these lived in a rear cottage in Berkeley, and every night read their Bible and had prayers, but the vast majority of them are heathen, worshipers of idols.

It is of the favor of God to these people that Mr. Mell, the Agency Secretary, Mr. Neilsen, one of the colporteurs, and Mrs. Lennard, a volunteer helper of the Agency, have lived as missionaries in India, speak their languages, and have been of service to these poor, wandering sheep.

The Chinese

There are 100,000 Chinese in America, the majority of whom live in California; 14,000 live in San

Francisco, the Chinese headquarters for the entire coast.

We have in the center of the San Francisco Chinatown a depository in charge of Mr. Elmer Jones, a young man who had given his life to missionary work in China. His father, Daniel D. Jones, has given us valuable assistance in colportage work among the Chinese. Both Mr. Jones and his son have not only the confidence and good will, but even affection, of thousands of the Chinese.

The Japanese

The Japanese are here—75,000 of them. They own 200,000 acres of land in California and $15,000,000 worth of property. Buddhist societies among them are active with priest and press. The Japanese are industrious, courteous, resourceful, approachable, and receptive. Not one of these adjectives is to be left out. Our Japanese colporteur, Z. Osaki, applies his full force among them, either in explaining to them the value of the Bible, or imparting to them the fundamental principles of Christianity. The spirit of this laborer is shown by his motto, which quaintly illustrates an Oriental point of view: "What the real result will be I do not know; but I believe that no seed will grow unless sown."

From western Asia, out of the field of the American Board in Turkey, a colony of Armenians has come to California. A considerable number of Scriptures has been distributed among them.

There are 75,000 Jews on the coast, and colportage work is being done among them. Some receive the book kindly, and some spit and throw rotten apples at the colporteur. But this is the characteristic attitude of those to whom the book is new.

The Mexicans

Among the 65,000 Spanish-speaking Mexicans in

Southern California we find a field that is difficult, but not unpromising. Mexicans are flocking to the United States in ever-increasing numbers. While many of them cannot read, yet their earnestness, their desire for something that will remove, as they express it, the load from their heart, leads them to take the Bibles which they obtain to those who can read, and have the Scriptures read to them.

Mr. Astarita, an Italian colporteur, who has worked during the summer in central California, mentions a pleasant incident that takes us back to the early days of the Bible Society:

"At Monterey I had the chance to talk to an old Spaniard, who showed me an old Bible printed over sixty years ago by the American Bible Society, and he told me that that Bible led to his salvation. I had a good prayer meeting with him, and together we sang and praised the Lord Almighty for his precious Book."

The European Immigrants

The Rev. J. T. Houston, a returned missionary from South America, has given the Society a considerable portion of his time to work among the Portuguese, and also the Spanish, Greeks, Russians, Croatians, and Austrians.

An experienced German colporteur, the Rev. A. F. Brauns, has been indefatigable in his efforts to place the Bible among his 50,000 countrymen on the Coast. His chief work has been in highways and hedges, in rough and stony places.

In Washington and Oregon we have among the multiplied thousands of Danes, Finns, and other northern Europe people, the Rev. N. P. Nielsen, a Dane, for sixteen years a missionary in India. He speaks seven languages. He has preached in three different languages on one Sunday, and has used all seven languages in religious work in a single day.

One of the colporteurs from the Northwestern

Agency, the Rev. Andrew Ojala, has come to Portland for work among the Finnish people in the Northwest.

There are 100,000 Italians in the Pacific Agency; a large majority live in California. We have had two Italian colporteurs, though at different times, working among these thousands. 50,000 of them are in San Francisco and the Bay cities.

Tactful Persistence

Mr. G. Lizzi, our colporteur in Oregon and Washington, reveals his own quality and the fundamental need among colporteurs of patient, tactful persistence in the following incident:

"One day in Seattle I offered a Bible to an Italian banker. He said: 'What is the Bible? I never heard of any book that has such a name.' 'The Bible, my brother,' I replied, 'is the revelation of God, through Jesus Christ, to man. It tells of God's love for us.' 'Is that all?' he said. 'I am here to make money. I left God in the old country. I don't think there is a God in this country besides the almighty dollar. Go to the priests; they have time to read it. If you have money to put into my bank, I will give you four per cent.' 'Brother, I have no money,' I said; 'only I have this wonderful book. I beg of you to read it.' 'Don't stop to preach to me,' he said. 'I would not spend money for such a book.' 'Well,' I said, 'I give you the book free. If you like it, pay me; if you don't like it, give it back when I come again.' 'All right,' he said; 'good-by.'

"Before I left him I took my pencil and made two lines—one in Matthew 6, 19 to 21, and the other I. Timothy 6, 7 to 10. After a few weeks I went back to his bank. With a smiling face he shook my hand, looked into my eyes, and said: 'There is no book on earth like that Holy Bible. The more I read it the more I appreciate it. Please

give me five more Bibles; I will make them as presents to my friends. Please come to my house this evening.'

"The next evening he took me to the Italian-American Club, of which he was president. He invited me to give to the club a talk on the Bible. This I did; and at the close the banker gave a nice testimony, with tears in his eyes. Every member of the club bought a Bible. With the banker's help and the co-operation of Christian workers in Seattle, an Italian mission was started."

Bible Work in the English Language

The window of our depository in San Francisco is arranged to attract passers-by. Many incidents show that it fills unexpected needs. A man hurriedly and expectantly rushed in, saying: "I have just seen your sign, 'Bibles in all languages!' Do you really have a Hungarian Bible?" When we handed him one, throwing down the price, he seized the book eagerly and, with tearful eyes, said: "I have wanted a Hungarian Bible for years. I want to read the blessed Book in my own native tongue."

One day a Roman Catholic priest bought eighteen Bibles. He said that his young people were desirous of having the Scriptures, and that he was going to supply them.

Work in Oregon and Washington

Rev. A. E. Ayers is our local agent in Seattle. He is deeply impressed with the needs of this part of the field. He writes: "In eastern Oregon and Washington there are hundreds of hamlets and small valleys where the groups of people are not large enough to maintain churches or even Sunday schools. Until they can grow, no agency can do more for them than the Bible Society, and whatever the cost, we ought to reach these people with our books."

One of our colporteurs, who writes from Nevada,

says: "I have met with many rebuffs—have been insulted for offering a person the Bible. I have been cursed and almost been kicked, but I have looked to God, have kept up courage, and gone on."

On the Ships

Among the thousands of sailors that enter the harbors of our sea-coast cities, our colporteurs have done what they could to bring the Word of God to struggling seamen. Much of the Bible work must be gratuitous, and the sailors keenly appreciate the kindness shown. One colporteur, Louis Thompson, gives all his time to the sailors. He has fitted out a boat with organ and books. It is truly a Life Boat, for it goes from ship to ship, distributing magazines and literature and, above all, the Scriptures.

A Closing Word

Thus has the year's work progressed. The seed has been sown, sometimes with joy, sometimes with tears; but always with faith. For harmony, for moral earnestness, and for the self-sacrificing spirit among our workers and for the open door and whitened field, we give thanks to God and pray that the Church of Jesus Christ may not come short in measuring its enlarged responsibility and boundless opportunities.

Southwestern Agency

The Southwestern Agency was established in 1907. Its field includes the states of Texas, Louisiana, Arkansas, and Oklahoma. In the year 1909 the circulation was 26,129 volumes in 26 languages. Connected with the work of distribution were 30 persons, of whom 13 were regularly employed colporteurs. The Agency Secretary is the Rev. Glenn Flinn, 422 Main Street, Dallas, Texas.

In some of the Agencies one is most struck by

the extent of the distribution work, while in others one is amazed at the destitution which calls for further extensions of that work. In the Southwestern Agency during the past year 66,715 homes were visited; of these 22,789 were found without the Bible. Extremes of destitution may be illustrated by such cases as the dwellers in the Ozark Mountain region of Arkansas, where fully fifty per cent of the families are without the Bible. The sawmill regions of eastern Texas and parts of eastern Oklahoma are almost as destitute. Literally hundreds of people in northwest Arkansas do not hear the gospel excepting from some colporteur of the American Bible Society.

Besides this destitution among the whites, there is another destitution of the colored people. A million and a quarter of negroes are found within this Agency field. They are credulous, many of them morally distempered. They commonly have churches and ministers, but too many of the ministers lack that high tone of character required in men who are to be an example to others. The problem of bringing to the negroes the purifying and bracing influence of the Word is a difficult one.

The problem of the foreigners is another of the difficult questions of the Agency. The opposition to Bible circulation encountered wherever the foreigners have watchful priests to direct it, reaches its highest point in this Agency. The southern part of Louisiana is still a French state, whose people are far more bigoted Roman Catholics than the French of to-day.

The picturesque experiences of the colporteurs are accounted for by the many distinct classes whom they reach. Of the thirteen colporteurs, four worked among English-speaking people, two among Italians, two among French, two dealt with the Bohemians, two went to the Mexicans, and one to the Polacks. These men travel in the way promising

greatest efficiency for the object in view, sometimes on horseback, occasionally between towns by railway, often on foot along lonely bypaths and crowded city streets, through heat and cold, through rain and sunshine, always upheld by confidence that the book which they carry will bring uplift and joy to the poor and isolated groups of people whom they persuade to test it.

Naturally, men trying to persuade those whom they chance to meet are not often as was Philip on the road to Gaza. The fundamental difficulty of their work is ignorance, intolerance, and unbelief, which deforms men made in the image of God. Sometimes the colporteurs are refused shelter at night and have to sleep like vagrants in outhouses. One man was repulsed with threats to burn him and his books, and was attacked by dogs maliciously set on him, in a strongly Roman Catholic parish of Louisiana. One colporteur was told to leave the house quickly or they would call the police, as if he was guilty of crime in offering them a Bible. Perhaps more grievous than all is the hostility of an unbeliever who tells the colporteur to take himself away, since the world would be much better off if it harbored no "such stuff as is found in the Bible." But the nature of the work of the Bible Society is such that the workers cannot long be cast down. Many a colporteur is like a pastor in the help he brings to people in trouble. The thanks of the parents and the cheery "by-bys" of the children in such cases are a source of joy which is not easily taken away.

Incidents showing how the minds of the people work are always interesting. One colporteur in Louisiana gave a New Testament to each of three Roman Catholic priests. In each case the gift seemed to be appreciated. One of the priests admitted that it would be well for all the people to read the New Testament. He begged the colpor-

teur, however, not to proselyte by giving them Bibles. Another colporteur in Louisiana found a Roman Catholic official who cordially invited him to come again, and said that he would provide a house if he would induce some preacher to come there and teach the people. At another place a Roman Catholic tradesman ordered the colporteur away, but was interested as he heard several passages of Scripture read to him. Finally his suspicion and opposition broke down and he told the colporteur whenever he came that way to stay at his house instead of going to a hotel. Some Greeks encountered by one of the colporteurs were astonished and delighted to see the Gospels in Modern Greek. They did not know that such things are to be found in America, and probably supposed that no one cares for the Gospels in this busy land. Several cases of conversion are reported through the simple reading of the Word and its faithful explanation by a colporteur. One woman in an entirely irreligious family took a firm stand for Jesus Christ. Among the French of Louisiana one man reports three interesting conversions and four new places for preaching opened through his visitations. Among the Mexicans of San Angelo, Texas, a new mission has grown out of the work of one of the colporteurs.

Such incidents of this strenuous work show what a response it has awakened in places where response would hardly have been expected. They show too that this work is worth enlarging, and coupled with the facts of destitution in parts of this field which have already been mentioned, they certainly make an urgent demand for enlargement. All signs in the Southwestern Agency call for enlarged activity. God expects this of us. We must be up and doing.

Eastern Agency

The Eastern Agency was established in June,

1908. Its field is the regions in New York and adjacent states not supplied by other agencies. The circulation for the year ending March 31, 1910, was 2,300 volumes. The Rev. W. S. Elliott was at first in charge. During the most of 1909 the acting Agency Secretary has been the Rev. Henry O. Dwight, LL.D., Recording Secretary of the Society.

The work of the Agency has been limited in the main to those counties in New York and northern New Jersey in which there are no local Bible societies, or those in which the local Bible society is glad of the help of the Agency.

Nine colporteurs have been employed during the year for longer or shorter periods. Five of these colporteurs were Italians, one was a Hungarian, and three of them use the English language.

The efforts of the Agency have naturally tended toward the foreign laborers employed in numbers on great public works. The report of the work done by the Italian colporteur at Waterford, N. Y., stirs one's enthusiasm for the simple practice of Bible evangelism. There are about 3,700 Italians in that district. Trudging along with his heavy bag of books, the colporteur sold among the laborers 852 volumes of Italian Scriptures. More than once men came pounding on his door early in the morning or late at night to buy Bibles. They could not wait for him to come their way again. In one such case the visitor had bought a Bible the day before and came to buy five more for comrades who had tasted the savor of the book.

The colporteur won the people by helpfulness in various directions. He worked in co-operation with the Y. M. C. A. and the churches. The Presbyterian church at Waterford opened a permanent mission to the Italians, whose first constituency was composed of men interested by this colporteur.

Early in 1910 seven Italians were received to the communion in the Presbyterian church, and quite a number of others are candidates for admission. So once more the labors of a Bible Society colporteur have led to the establishment of a permanent mission to foreign laboring men.

An interesting point in many of the towns in northern New York is the eagerness of Roman Catholics to supply themselves with the Scriptures. One Roman Catholic mother had a copy of the Douai Bible, but bought two of our Bibles, that her children might each have one. Literally hundreds of Roman Catholic families have been supplied with Bibles, generally by sale. Most of them are very glad indeed to pay for the books, because they wish them.

Mr. Barker, the colporteur, speaking of his experiences at Benson Mines in St. Lawrence County, says: "I visited the majority of these houses and disposed of my entire stock of Bibles, supplying every destitute family I visited by sale or gift, usually by sale. I believe every family destitute of the Bible and able to buy, did so. Even a saloonkeeper thought that everyone ought to have a Bible, and I left him reading the first Bible he ever had. The most part of these families were Roman Catholic."

This must suffice to suggest the value of the work, and the need of it. We hope for a more efficient organization of this Agency next year. Surely our friends in this region will provide means for extending this interesting work.

Central Agency

The Central Agency was established July 1, 1909, under the name of "The Middle Agency." The name was changed this year, when the Agency then known as the "Central" took the name "Western

Agency." The field includes the states of Ohio, Kentucky, Tennessee, Mississippi, and Alabama. The circulation for the six months ending December 31, 1909, was 1,697 volumes. The Agency Secretary is the Rev. George S. J. Browne, D.D., 222 West Fourth Street, Cincinnati, O.

The field of this Agency is a territory of magnificent distances, from lake on the north to gulf on the south. From Cincinnati a Bible boat may steam more than 2,000 miles on the Ohio, Mississippi, Cumberland, and Tennessee rivers alone, reaching some part of every one of the five states within the Agency field.

Grants of Scriptures have been made to prisons, penitentiaries, workhouses, reform schools, Gospel wagons, Young Men's Christian Associations, missions in city and mountains, hospitals and the poor and needy. Many touching incidents are narrated by those on the Gospel wagons of the men who crowd around them to hear the gospel and receive some Scripture portion. From a Boys' Industrial Home we had this acknowledgment of a grant of Testaments. "The fifty Testaments have been received, for which I want to thank you very much. I know of no class of individuals who need your help more, for we have boys from seven years old upward."

Colportage work was begun in Cincinnati and vicinity. One man has been employed among the English-speaking people of the city. One man, a converted Jew, was sent out among his own people. Since he knows several languages, he also worked among Russians, Bohemians, Hungarians, Greeks, and Poles. Among the Jews he met with some rough usage, for the Jews resent efforts to bring Christ to them. Another colporteur has been employed in Newport and Covington, Ky. Mr. M. Stacho was taken over in Cleveland from the

Northwestern Agency. He gave to colportage half of his time, local Methodist churches employing the other half for missionary work among the Poles and Bohemians. Following him in February, Mr. W. F. Sipek took up work in Cleveland among Bohemians, Poles, Slovaks, and Hungarians. Mr. Stacho canvassed Toledo, finding 30,000 foreigners in four settlements within the city. The priests were quick to forbid the people to buy books or to admit the colporteur to their houses. But he got a clear insight into conditions and material for a map that presents the whole situation. In Cincinnati work has been begun among the Italians, using the night school method of approach.

Much effort is required in colporteur work and general Bible distribution. The South pleads for it. So many of the people are far from railroads and town advantages; so many foreigners are coming into the country to work in factories and mines. The new South is anxious to meet them with the gospel and its uplifting power, and we must do our part.

Atlantic Agency

The Atlantic Agency was established January 1, 1910, in co-operation with the Pennsylvania Bible Society. The field includes Pennsylvania, New Jersey, and Delaware. The Agency Secretary is the Rev. Leighton W. Eckard, D.D., 701 Walnut Street, Philadelphia.

The organization of the new Agency is theoretically all there is to tell in this Story of the American Bible Society that terminates with March 31, 1910. Practically, however, the great work of the Pennsylvania Bible Society, which in the year ending May 1, 1909, put in circulation 120,981 volumes of Scripture in fifty languages, has continued. The process of new organization applies in the main to

the other two states in the Agency field. The methods already in use in Pennsylvania will be maintained, pending certain adjustments and rearrangements.

The work contemplated is twofold: First, the distribution of the Scriptures, and, second, the awakening of interest in the Bible cause.

In the distribution of the Scriptures almost as great a variety of languages will be required in New Jersey as in Pennsylvania. In Delaware, outside of Wilmington, Scriptures in the English language will be the ones chiefly required. All these books will be sent out from Philadelphia, and Mr. R. H. Thomas, the business manager, will give attention to all orders and applications for grants. Colporteurs will be employed, and they will be instructed to abstain from giving denominational expression to those with whom they come in contact, but to introduce any who wish to serve Christ to the pastor or church officers with whom they would naturally affiliate.

In the second line of labor, that is, the awakening of interest in the Bible cause, churches will be stimulated to make direct contributions; addresses will be made before church courts and ministerial associations; days will be appointed for simultaneous presentation of the Bible cause in all, if possible, of the churches of a given city or town; addresses will be made to the students of educational institutions, and other methods will be used that may seem suitable to be adopted. The Bible distribution by county or town organizations related to the American Bible Society will in no way be interfered with, but if desired the Agency expects to co-operate with these auxiliary societies in any effective way.

In a word, the efforts already efficient in the great field of this Agency will be pressed to greater efficiency, and enlargement will ever be kept in

mind. Surely the Master of the vineyard will follow these efforts with abundant blessing.

Auxiliary Bible Societies

The past year has been notable in the history of the Auxiliary Bible Societies as being to some their centennial year, as evoking a strenuous and successful effort on the part of the Auxiliaries to insure the establishment of an endowment for the National Society, and as the beginning of a happy arrangement by which the Pennsylvania Bible Society, the oldest in America, has united with us in forming the Atlantic Agency of the American Bible Society.

One hundred and seventy-nine Auxiliary Bible Societies participated in the great effort to raise an endowment fund, and their subscriptions amounted to $71,700.98; that is to say, these 179 Bible Societies have placed in the general treasury at New York an inexhaustible fund, of which the income, being used for carrying on Bible work throughout the world, shall always, if God will, yield results worthy of the self denial which this fund represents.

The whole number of Auxiliary Bible Societies now on the list is 340; of these, however, quite a number have made no report of general operations for a year or more. This suggests the principle that an ideal Auxiliary includes in its work study of the needs of its field, acceptance of responsibility for the supply of local needs, and effective action to reach the destitute with Scriptures. It is not necessary to remark in this connection that the National Society is always ready to render all practicable assistance to such of its Auxiliaries as are in need.

WORK ABROAD

The West Indies

The West Indies Agency was established in 1905. The field at first included the islands of Cuba and

Puerto Rico. During a part of the year 1909 Puerto Rico, as reported last year, continued under the superintendence of the Rev. Gerard A. Bailly, of Caracas, Venezuela. In September it was placed under the care of the Rev. Henry C. Thomson, D.D., of Mayaguez, Puerto Rico. The Agent for Cuba, Haiti, and San Domingo is the Rev. W. F. Jordan, Havana, Cuba. The circulation in the three islands last named in 1909 was 20,222, and in Puerto Rico, 6,822 volumes, the total for the whole field being 27,044 volumes.

Cuba

The National Lottery in Cuba is surely a national curse. There are five-dollar tickets, divided into twenty parts, selling for fifty cents each. This brings them within the reach of the poorest; even servant maids and school children can buy them; and street venders accost one at every turn, offering to sell the lucky ticket.

What has this to do with Bible sales in Cuba? Simply this: People are putting off buying the necessaries of life until after they have drawn the Grand Prize, and are sinking into deeper poverty. Therefore Bible sales are more difficult than ever.

Nevertheless, during the past year at least one new mission station has been opened as the direct result of our colporteur work. This is at Puerta Esperanza, on the north coast, forty miles from Pinar del Rio, the nearest missionary station. Every now and then some new instance appears of the unseen work that the Bible is doing. One such instance is that of a man from Matanzas who was educated for the Roman Catholic priesthood. He was in Havana, about to take a steamer for Spain to continue his studies, when he saw a man on the street selling Bibles. Curiosity led him to buy one. In his room he was eagerly turning over its leaves,

when the first verses of the third chapter of First Timothy caught his attention: "If a man seeketh the office of a bishop he desireth a good work. A bishop therefore must be without reproach, the husband of one wife . . . ." That made him pause, for the Church does not teach with St. Paul on this point. He could not take the steamer for Spain until he had made further examination. The more he read the more divergences he found between the teaching of the Church and those of the Book. He

A Home in Cuba

went to a missionary for explanation of his difficulties and finally gave up the voyage to Spain, and has become an elder in the Presbyterian Church and an indefatigable worker for Christ. Yet there are many places in Cuba where no colporteur has ever been seen and the gospel has never been preached. Many Cubans do not even know what the Bible is.

San Domingo

Of San Domingo the colporteur, the Rev. W. W.

Williams, says: "I have been on the field ten months. Two political uprisings; two months of sickness; five months of severe drought; one month of fearful floods; many delays owing to shiftless methods of transportation; four thousand miles of travel; the sparseness, poverty, and illiteracy of the population, as well as their almost universal patronage of the lottery, if foreseen would perhaps have made me despair before beginning. Yet the Lord has graciously upheld me. I have visited 10,000 homes, spoken to about 50,000 persons, and distributed about 2,400 Bibles, Testaments, and portions."

Haiti

Mr. Jordan graphically describes a visit which he made to Haiti. The population is variously estimated at from one and a half to two millions: descendants of the African slaves who after a bloody war succeeded in 1804 in expelling their French masters. There are in Haiti men of culture and refinement who showed Mr. Jordan a truly French courtesy. The masses of the people speak a French *patois* or jargon, and their ignorance and poverty are indescribable. In Port au Prince, the capital, laborers earn ten cents, and carpenters and masons twenty cents a day. To bring the Bible at all within their reach the price has to be set at one third or even one fifth of the cost. African polygamy is common. African serpent-worship, with its midnight orgies, surreptitious human sacrifice and accompanying cannibalism, is there in spite of the government. In places the witch doctor holds the people in terror because of their belief in his supernatural powers. The evils of Haiti are the evils of the Congo. If ever the Church of Rome had a chance to prove its power as a regenerating force, it has had it in Haiti, but it has only proved its impotence. Patriots are striving to combat the rising tide of evil; in spite of the concordat with Rome,

the government subsidizes a local Bible Society at Port au Prince, and the over-worked English Wesleyan missionaries are there at its invitation.

In conclusion Mr. Jordan asks what America is doing for Haiti, and answers: "Well, the Seventh Day Adventists have sent a man to the port of Cape Haitien, otherwise we have guiltily washed our hands of the whole matter. I rejoice at the privilege of employing a colporteur there, and I long for the time when I shall be able again to visit Haiti with a view to helping them more effectively."

Puerto Rico

The Rev. Dr. Thomson writes: "Arriving at San Juan about the middle of September, 1909, we received over the Agency from the Rev. Juan Ortiz Leon. Everything was in splendid order, and three good colporteurs were at work in different parts of the island. There was a good supply of Bibles in the Agency, that seemed sufficient for many months to come. It has been our joy to find that the greater part of it melted away like snow; and besides this, we have seen many later shipments come to the island and disappear as if by magic, as the precious volumes dropped into the hands of the people.

"Though this island has a population less than that of the city of Brooklyn (about a million souls), and though much good work has been done in former years, yet there are large districts where the colporteurs have not thoroughly canvassed.

"One colporteur labors in San Juan and vicinity, besides sending out supplies from the depository when called for. Another has had for his field the southeastern part of the island; and the other has supplied Mayaguez and all the surrounding region. We have no colporteur in Ponce, nevertheless the distribution of the Bible in Ponce and along the famous military road goes steadily on under the

energetic management of our correspondent, the Rev. P. W. Drury."

Mexico

The Mexico Agency was established in 1878. Its field is the Republic of Mexico. Thirty-five colporteurs were employed during the year 1909. The circulation of Scriptures during the year reached a total of 22,815 volumes. The Agent is Mrs. F. S. Hamilton, box 1373, Mexico City.

The American Bible Society has done a great work for Mexico in sending thousands of Bibles which for half a century have had their silent influence in the lives of the people, and whose teachings we have reason to believe will eventually bring the nation to a recognition of Jesus Christ as the "precious corner stone of sure foundation."

A visitor recently said to the Agent: "After traveling among these Indians, who seem possessed of such limited intelligence, I wonder why they should buy a Bible when they know nothing about it, care less, and could not read it if they had it?"

Ah, my friend, that is exactly why we are here: to tell them about the Book, teach them to care about it, and then they want to learn to read. Here are some instances of appreciation of the Bible by these people:

"Early in the year we crossed Jalisco into the very heart of the Sierra Madre Mountains. Riding through those glorious mountain ranges we followed a trail that would perhaps wind around a group of hovels where pigs and children, indescribably dirty, were running in and out; women moved lazily about, while the men lounged outside, seeming to have nothing to do—though that was perhaps because it was Holy Week, and it would have been a sin to work. One little house among the moun-

tains looked fairly decent. There a chairmaker was hard at work, and his three children were seated on low chairs with books on a bench before them, learning to read. The man received our little Gospels with joy. 'Anything that will help a man to lead an honest life is what is needed in these mountains,' he said."

Writing from a little hamlet in these same Jalisco mountains, Colporteur Gomez says: "I read to them until nightfall, and then two men lighted pine torches and held them, one on each side, while I read and showed them how to hunt out the references. Each bought a Bible and begged me not to forget to visit them again."

Some of the people hold to the Bible notwithstanding threats and persecution. Colporteur Moreno writes of the town of Carpinteros, where the Bibles were burned some years ago, the people threatened with excommunication for reading them, and he himself driven out by threats of assassination: "Three weeks ago I passed through this same town. A man still had the Bible he had bought from me years ago. He said it is the only one left after the threats of excommunication. That Bible has been lent to many people and is much worn. If one single chapter escapes from Satan, it is enough to convert souls."

In many ways 1909 was a calamitous year in Mexico. A terrible earthquake in the state of Guerrero, devastating floods in the northern part of the republic, locusts in Yucatan, and drought over a large extent of country, made this a lean year. Two colporteurs, in states where losses were most severe, testify that everywhere people listen more eagerly to the reading of the Scriptures; and in the mountain ranges of Tamaulipas Colporteur Cruz found a little town where the people had never heard the gospel, and followed him about to hear him read, several buying his books.

Cast Down but not Disheartened

Colporteurs encounter the usual opposition from the priests. Colporteur Valdez had a curious adventure at Morelia. A priest in the midst of a crowd of people tore up one of the colporteur's Bibles. The colporteur asked him to pay two dollars for the book, and appealed to the police. Seeing that he would be taken to the police station the priest paid the two dollars, saying that he had made a mistake in being so angry. "As soon as he had gone I sold six portions and a Testament to the bystanders, who were much excited by the incident."

Colporteur Ocejo, who works in what is perhaps the most fanatical part of the country, wrote, "I am followed by boys who are sent by the priests with the sole object of calling out that my books are bad." The poor fellow asks, "What can I do but pray God for patience until I come to someone whose heart is prepared to receive the message."

Does the Bible Do Them any Good?

These simple souls take the Bible teachings and obey them literally—perhaps because they have been accustomed to such unquestioning obedience to their church. A little blind cripple, Isabel, whose life was glorified by the love of Christ, is doing a remarkable work in Mexico City. She owns a Gospel of St. John for the blind. Every day she creeps out to the great street door of the court where she lives, and, seating herself in the doorway, reads aloud from the Gospel. Often a group of ten or twenty people will gather arcund, and then Isabel explains quaintly what she has been reading, and sings the gospel songs she has learned at the church services. She is really helping to evangelize the part of the city where she lives. For her changed life is touching other lives.

The Mexican Centennial

In the year 1910 is to be celebrated in Mexico the

Centennial of the Independence of the Republic. The convention of the Young People's Societies of Mexico, held last June, agreed to try to bring a million souls to Christ during this centennial year. A Bible Union has been formed, with the Rev. Dr. Eaton, of the American Board's Mission, as president, and the Rev. Arthur H. Sutherland as superintendent of distribution. The members of the Union are pledged to assist in the distribution of Scriptures. All over the country people are working as never before to teach the gospel message. The American Bible Society has issued Spanish Gospels in a Centenary edition, and the Agency colporteurs have adopted the cry, "The Bible in every house in Mexico." The American Bible Society hopes that the undertaking may be supported by the special prayers of all Christians at home.

A Vision of Foundations

In the last week of the year 1909 the Agent of the American Bible Society stood on the white beach of the Isla de Sacrificios, a few miles east of Vera Cruz. Two *peones*, directed by an able archæologist, were laying bare the foundations of a long-forgotten temple which stood there at the time of the Spanish conquest. Little by little emerged to view a dark red hieroglyph—the plumed serpent of Quetzalcoatl, traced along the base of one corner of the crumbling wall. Quetzalcoatl, god of the sun and air—this was the god whose sign and token had remained hidden for ages on this old foundation. The discovery was thrilling; but when the golden sunset gave warning of approaching night, the party began the return to Vera Cruz. Their eyes were lifted to the eternal hills; the vague and opalescent peak of Orizaba rested majestically against the glowing sky; the calm of eternity possessed the soul. Treasured passages from the Word of God thronged the mind during

that brief twilight sail, and the two foundations, that of Quetzalcoatl, buried and forgotten under the sands, and that of the Spaniards, who thought to build a new nation on an ecclesiastical body, were brought into comparison with the living foundation, Christ Jesus. "Each man's work shall be made manifest, for the day shall declare it." The futility of the old sun-and-air worship had been declared again that day, and Mexican patriots years ago decided that the ecclesiastical system of the Spanish conquerors was incompatible with national progress. "Other foundation can no man lay than that which is laid, which is Jesus Christ."

The Bible Society's representative returned to her work with a new view of foundation laying and a new purpose to send the message of Christ, the true foundation, far and wide through this great and growing nation.

Central America and Panama

The Central America Agency was established in 1892 and covers all the states of Central America, including Panama and the Canal Zone. The Scriptures circulated are chiefly in the Spanish language. During the year 1909 the circulation amounted to 16,751 copies. The Agent is the Rev. James Hayter, Guatemala City, Guatemala.

Central America someone has called the "Samaria" of the Church of Christ. It is certainly a land of the greatest possibilities, both spiritually and commercially, and in both senses misunderstood, neglected, despised, and undeveloped. In the Canal Zone nothing has been too costly to attempt. Powerful machines under the management of America's most skilled sons are doing what appeared to thousands impossible. We look for our great missionary boards to undertake work in Central

America for Christ in the same daring way. The land is worth attention, for our men, as they move from place to place with the written Word, testify that wonderful blessings follow. This testimony will be justified as we look at the field of these colporteurs and their work during the past year.

The Field

The Canal Zone has become more and more important each month. Demands have been so urgent that more than one third of the whole appropriation for the Agency has been spent in the Isthmus of Panama. A curious difficulty increases the cost of our books. Ten per cent duty has to be paid to the Republic of Panama on all books brought from New York, although they are intended mainly for the employees of the Isthmian Canal Commission. On the other hand, Mr. H. J. Slifer, Manager of the Panama Railroad, has given free passes to all of our men engaged in Bible work. This means many dollars to the Society.

In the Republic of Panama little has been done outside of Panama and Colon, excepting in the district of Bocas del Toro.

In Costa Rica the republic has been through the excitement of a presidential election. During this election the bishop threatened to excommunicate those who voted for Jimenez. Shortly afterward the Republican party had a huge demonstration in San José and made it a point to raise again and again the cheer, "*Vivan los excomulgados*" ("Long live the excommunicated"). The people read more and think for themselves. God's Word will do its work if we only put it into the hands of the people.

In poor Nicaragua we have been able to do little. The Agent landed there in September, 1909, but was followed from wharf to Custom House and from Custom House to the *Commandancia* by a soldier with a loaded rifle as though he were a low rebel.

Another difficulty which the Agency has met was the conscription of Lucas Gonzales, for many years our colporteur, who was snatched up to increase Zelaya's army. About the time of our Agent's visit President Zelaya received the blessing of the Pope. Strange to say, his downfall commenced from that moment.

Honduras is rich and beautiful, with very great possibilities, but it is not a country to attract outsiders. With continually disturbed political conditions, illiteracy, and sparseness of population, the evangelization of Honduras is a hard proposition. Yet it cannot be left without the gospel.

San Salvador also has been in a state of siege for several months. Happily, however, our men have not been interfered with. The work in the country is in a most prosperous condition. There are believers everywhere, but they need shepherds to lead them.

In Guatemala Roman Hernandez has labored for the Society more than eight years. During 1909 he has traveled more than 4,000 miles ; many a day without even the common black beans to eat or a bed on which to sleep. Within the last six months whole families have been converted through his ministrations. This is a preparation for missionaries who must be sent to reap the harvest.

The People and the Colporteurs

Friends of the Bible Society will not fail to be interested in seeing how distribution of the Bible moves the people. One of our colporteurs in Guatemala formerly lived an immoral life. The story of his conversion he tells very simply.

"One day a colporteur passed near our house selling Bibles. I was drawn to him and called to him to come in. His humility appealed to me, and he talked of Jesus Christ as the only Saviour of men, until right there I offered a prayer and felt some movement in my heart. When I urged him

he stayed over night, and before he left I had resolved to leave my life of sin. I went to Santa Ana and brought home a preacher, and about one hundred persons gathered in my home to hear the gospel. Twelve of them decided to follow in the footsteps of the Master. Of course persecution came and they put me in prison, but with my Bible and hymn book I was able to preach to the judge and to the soldiers. After a while the pastor proposed that I take up the work of a colporteur and the Lord has greatly blessed me in it."

Mr. Percy T. Chapman, who has taken the superintendence of our work in San Salvador, writes: "I have been wanting to write you of a tour among the mountains. I went in company of one of your colporteurs and thus saw the almost unknown yet powerful work that he and, no doubt, others of your men are doing. On our way we stopped one night at a fisherman's hut on the edge of a large lake. After we retired I found cause in the darkness for unspeakable joy in hearing the fisherman and his wife whispering the precious words of the third chapter of John's Gospel to each other. Although the man could only read a little and his wife not at all, they knew the greater part of the chapter by heart. As we were riding on the next morning, the colporteur said (and who can measure the significance of the words), 'I have many friends like that all over the country.'"

Missionaries and Bible Work

Rev. Mr. Allison, of the Presbyterian Mission in Guatemala, has been kind enough to write the following: "I do not know what we missionaries would do without the aid of the Bible Societies. I trust that all who contribute to your Society feel that they are taking a most active part in missionary work, for the work of your Society is inseparably connected with all true missionary work."

Mr. Hayter makes this appeal: "We invite you, friends of the Bible Society, to rejoice with us, to pray for our work, and to show in other ways your practical interest in it. We believe that the year on which we are about to enter will mean greater things. In closing this report we would thank you who have stood by the Society at home, and also you who have made our work easy in the field."

La Plata

The La Plata Agency was established in 1864. Its field includes the republics of Argentina, Uruguay, Paraguay, Chili, Peru, Bolivia, Ecuador, and the southern part of Colombia. The circulation in 1909 was 68,321 volumes. The Agent is the Rev. F. G. Penzotti, Casa de Biblias, 553 Corrientes, Buenos Ayres.

In his report for the year 1909 Mr. Penzotti says in substance: Coming from Central America directly to this Agency in March, 1908, I had to study the field and get the work well in hand. Therefore, during the year 1909 I visited the republics of Argentina, Uruguay, Chili, Peru, Bolivia, and Ecuador, being away five and one-half months. It is not always comfortable to live in a valise, but I have thirty years' experience in this kind of life. Fortunately at the present day traveling is rapid and comfortable. Formerly one had to ride a mule or walk, but now we have good railroads and steamers.

The Field

Argentina, with its great capital, Buenos Ayres, is the center of our movements, and at the same time the part of the field where we do the best work. Our depot is on a central street in the capital, open every day from morning till night. The rent and the taxes are great, but on the other hand it is on a street where thousands of people pass

every day; it has two large show windows, in which are open books in different languages, and many persons stop to read or come in to ask questions or to buy. It is also a center where missionaries of different denominations can feel free and welcome. Four of our colporteurs have been working in the capital and suburbs during all the year.

The small but attractive republic of Uruguay, with its capital, Montevideo, which for reasons that I do not understand is considered the pearl of South America, is not one of the best to respond to the circulation of the Scriptures. Nevertheless, in the capital there is a Methodist mission with many young, active people, some of whom hold high positions. We have here a committee to press the Bible work, for they understand that the Bible helps missions grow.

I cannot say much of Paraguay, as it was impossible for me to visit it. The country has been going through political troubles and we have not done much work there.

Chili and Argentina are the countries of South America (excepting Brazil) which respond best to Bible work and other evangelistic labor. Although the Roman Catholic religion is the religion of Chili and of the majority of the inhabitants, there are free laws and our work goes on smoothly. Our colporteurs, correspondents, and Agent have done very good work.

Peru once opened its prison doors to receive me, but after eighteen years I found everything except the prison open to me. There is a liberal spirit not only on the coast, but in the interior, and better days await Peru. We are deeply interested in giving the Gospel in their own language to three million Quechua Indians who have waited centuries for their day of redemption, It will be expensive, but many generous Christians in the United States

would open their hands and hearts to them if they could see as we do their need.

In Bolivia an ex-priest was going from house to house offering the Bible to the Indians in the Aymara, their own tongue. Several missions have been established in different places for the Spanish-speaking people. The American Bible Society will share in the harvest, for it was the first to send the Bible into Bolivia. This was by José Mongiardini, in 1877. His enterprise cost him his life, for through hostile clerical influence he was stoned to death. I do not know a country where Roman Catholic priests have had a worse influence, because of their drunken and immoral lives. Since that time the republic has been canvassed with the Bible continually and thousands of copies have been sold. This seed is now producing fruit.

Years ago Ecuador was considered a mere appendage of the Vatican, and the priests would not tolerate the telegraph, railroads, and other works of progress, teaching the people that these things were agents of the devil. In September, 1886, with Mr. Milne, I went to Guayaquil, where books from New York were awaiting us. The authorities would not let us have the books, saying that the only thing to be done with them was to burn them. We saved them by shipping them to Peru. In 1892 I landed at Guayaquil again with a bag full of books, and was told at the custom house, "While Chimborazo stands these books shall not enter Ecuador." I found matters much changed last October. The present government is liberal. We now have correspondents and colporteurs in the country, and there are ten or twelve missions there of different denominations.

Colombia is one of the richest countries in South America, and it has produced some fine intellects, justifying the forecast of a statesman who said when New Granada was about to be divided into

three republics, "Colombia will go to school, Venezuela to the barracks, and Ecuador to the convent." Unhappily, after twenty years of liberal government the power has fallen into the hands of the conservatives, which is almost the same as the priesthood. On account of special circumstances, for several years the American Bible Society has not been able to do much work there, but in my visit to Ecuador I tried to see what this Agency can do for southern Colombia, the northern part of the republic being more easily reached from Panama. The field seems somewhat difficult and the work will be costly, but the people of God will supply the means.

The Characteristics of the Colporteur

I doubt if there is in all the earth an undertaking which requires more faith than Bible distribution. The colporteur goes into a world that, with rare exceptions, is an enemy of the Bible, because it demands a complete change of conduct. His mission is to go from house to house offering the Bible, but he is not to go away like any other book agent when his books have been refused. My experience of many years is that more than half of my sales were to people who at first had said "No" to me. The men now at work are not mere salesmen, but missionaries. One sold a large number of books, but also read the Bible and held meetings among people who never have opportunity to read or to go to church. Another made tours of five or six months in a buggy, meeting difficulties and privations, but carrying peace and blessing to places where the people have never heard a missionary's voice. Another can interest the most indifferent person, and can sell where no others can. He has sold thousands of books, and we have difficulty in keeping him supplied. Colporteurs of this type, having initiative and perseverance, and leading a pure life, full of prayer, see results sooner or later.

Some of the Results

Here are a few instances of what this work accomplishes. Time has passed and the results stand. Our representative in Chili, the Rev. Karl Hansen, was converted ten years ago by reading a copy of the Gospel of St. John found in the cabin of a ship in which he was working. The Rev. Carlos Leighton, now pastor of the Methodist church in Antofagasta, Chili, was converted in Valparaiso in 1898 by reading the Bible. Two years ago, when coming from Central America to Argentina, I met in Arica, Iquique, and Antofagasta three persons whom I did not recognize, but who told me that they bought Bibles of me more than twenty years ago and had been converted by the reading. During my tours this year I met in different places old converts of my first visits years ago. They are faithful colporteurs, school teachers, and several of them preachers of the gospel.

In these republics we see no fear of the Lion of the Vatican, but another enemy—anarchism—that confuses liberty with libertinism. Since the foundation of this Agency sales of books have increased every year. This year sales and contributions on the field have been greater than ever. The great controversy between Christ and the adversary has been going on through the centuries, but we have guaranty of the final victory, and our privilege is to fight the good fight of faith.

Brazil

The Brazil Agency was established in 1876. Its field is the Republic of Brazil, and the work is mainly in the Portuguese language, but European immigrants are making the use of other languages necessary. The circulation in 1909 was 47,506 volumes. The Agent is the Rev. H. C. Tucker, Caixa de Correio 454, Rio de Janeiro.

The Public Laundry—on the Parana

Material and social progress is still the keynote of any description of the Brazilian people. The spirit of the people generally, and the attitude of the Roman Catholic Church with reference to the reading of the Scriptures, is a characteristic feature of the modern awakening, in vivid contrast to the descriptions given in reports of twenty years ago. Willingness to hear, eagerness to buy, and a desire to read and to know more about the Bible characterize an ever-increasing number of persons in all sections of the country.

It must be borne in mind, however, that not all the hindrances to Bible circulation have yet been removed. Several millions throughout the country cannot read; many unenlightened priests insist that the people have no right to read the Bible, and that it is a dangerous book to be placed in their hands. Thousands think that success in life is to be found in culture, refinement, and the enjoyment of the comforts and pleasures that money can provide. They are consequently indifferent and skeptical in their attitude toward the Bible.

The Colporteurs

Eleven colporteurs have pursued their work during the year with unfaltering courage, zeal, and faith. The work of the colporteur is a good preparation for the life-work of the minister. One of our regular colporteurs, after working part of the year in the center of the state of São Paulo, accepted a pastoral charge and left our service, while another good man will probably do likewise. We can only suggest here the nature of the enterprise which our colporteurs are carrying on with cheerful devotion to the Master. One has been making long and toilsome horseback journeys through the southern part of Minas Geraes and some adjacent regions, carrying his books on pack-mules and suffering hardship and privation. Another has kept up with

the extension of the railroad through the wild region in the western part of São Paulo, and has gone ahead, seeking to visit every village and country settlement to be found. He has spent most of the time on horseback. Travel has been difficult, but he has done a good work, and the few copies of the Scriptures distributed are seed sown in virgin soil. The field of another has been the poorest slum district of the city of Rio de Janeiro. This section has a population of between forty and fifty thousand souls. More than half of them cannot read. He has circulated mostly single Gospels. The Central Mission and several of the churches are gathering the fruits of his labors, and witness to his spiritual influence and power in the community.

Manoel Canuto Alves has made several long and at times perilous journeys far into the drought-stricken sections of Parahyba and Rio Grande do Norte, to offer the bread and water of life to the scattered sufferers of that terribly afflicted region. Missionaries, native preachers, and many others say he is in many ways the most remarkable man engaged in Gospel work in Brazil. The work of another typical Bible worker has been in the city of Recife and state of Pernambuco. He has specially encountered fanaticism and poverty; but by prayer and faith he has succeeded in distributing many copies of the Word where they will bring forth results.

Correspondents

The number of our regular colporteurs has been smaller this year than usual, but the number of our correspondents and the colporteurs working under the direction of the missionaries and native preachers has increased. In the territory of the Agency some fifty or sixty active laborers have taken part in this service during the year, some of them giving more and some less time to the work. A striking characteristic of the evangelical movement is the promi-

nence given to the circulation of the written Word. Missionaries and evangelists recognize the importance of placing in the hands of all who can read the Book of God. Converts who learn to read and appreciate the Bible find great joy in the knowledge of its new and precious truths. They at once begin to recommend the Book to their friends, and many of them take an active part in efforts to circulate the Scriptures. The reading of this Book has proven to be the most effective means of leading to the light and saving the thousands who are groping in the darkness of error, superstition, and fear.

The Outlook

The more favorable conditions under which we labor to-day in Brazil are due in a large measure to the influence exerted during the years that the Bible Societies have faithfully prosecuted their work. The work of Bible distribution and of awaking the people to read and study the Word of God is a complex problem in Brazil. Progress is being made in its solution, but so much is yet to be done that at times it seems we have scarcely begun to deal with the question. But the seed sown for years on Brazilian soil has been producing fruit. Let us hope and pray that the fruitage from this year's labors may be greater than ever.

Venezuela

Venezuela was first occupied by the American Bible Society in 1888. At the time of the last report an experiment was in progress of directing the work in Puerto Rico through the Rev. Mr. Bailly, of Caracas, but during 1909 this arrangement was given up because of turmoil and calamity in Venezuela. The field of the Agency now is that republic alone. The circulation in 1909 was 1,623 volumes.

The acting Agent is the Rev. Gerard A. Bailly, Caracas, the substance of whose report is here given:

Twenty years of continuous if not always strenuous effort, and thousands of dollars and thousands of Scriptures have been expended in this country. Yet a systematic visitation of the vast interior would give the impression that the Bible is to-day a most novel innovation in the land. What has become of all the distributions of past years? Hundreds if not thousands of volumes have been wantonly destroyed on the inquisitorial principle of extermination by fire. But the greater part are scattered, hidden from sight, but not lost. As in the building of important material structures years of toil and expenditure are lost to sight in deep foundations, or buried in great piers hidden by the waters, so an apparently fruitless expenditure of money and energy is required in pioneer missionary enterprises like Bible work. This must be held in mind in looking at the results of the year in this Agency. This expense is not lost when viewed from the standpoint of the actual results attained by a faithful colporteur, and the consolation and hope which he carries to isolated communities submerged in poverty and ignorance.

What the colporteur accomplishes is illustrated by the tour of two of our workers, afoot save where the rivers served their purpose. Setting out from Caracas they skirted the Andes in the west until they reached the Apure River in the south. Then they followed its course eastward to the Orinoco at Ciudad Bolivar, whence they expect to go north, canvassing the eastern towns on their return by land. The total circuit is more than a thousand miles, a longer tour than has been made by any of our colporteurs for years.

This journey has revealed many instances of the

fruitfulness of seed scattered in the past. Some that has lain almost dormant has been quickened into life by the ministrations of the colporteurs. It has also shown that the priests are not always enemies. In one town the authorities hesitated to permit sale of the Bible, but a priest came to the rescue and encouraged their sale among the people. In the last hour of 1909 the colporteurs were on the banks of the Orinoco planning to avoid Ciudad Bolivar in the route to be taken. But in that city at the same hour an old English lady, who did not know the language of the country, was praying the Lord to send someone there to give the gospel to the people in their own tongue. Circumstances beyond their control forced our two colporteurs to go to Ciudad Bolivar, where they were welcomed by the English lady as sent of God, and where wide doors of opportunity were opened to them.

Levant Agency

The Levant Agency was established in 1836. Its field embraces the Turkish Empire in Europe and Asia, Bulgaria, Egypt, and the Soudan. It is in close co-operation with the missionaries of the American Board, the Presbyterian Board of Foreign Missions, the Reformed Presbyterian Board, the Christian and Missionary Alliance, and the United Presbyterian Board of Foreign Missions. The whole circulation of Scriptures in this field during 1909 was 17,566 Bibles, 18,811 Testaments, and 71,581 portions, an aggregate of 107,958 volumes. The Agent is the Rev. Marcellus Bowen, D.D., Bible House, Constantinople, Turkey.

Throughout the whole field covered by this Agency the political atmosphere during the year has been extremely inflammable. The birth of

political freedom has not brought unmingled happiness or even unquestioning hope. About all one can say is that the general trend of events is in the direction of human progress. And so one is bound to be optimistic as to the final outcome.

In these troublous times we have to acknowledge with gratitude to God that all departments of the Agency's work have gone on with absolute exemption from police or governmental restriction of any kind.

The Various Lines of Work

Translation, revision, and printing of the Scriptures hold an important place in the operations of this Agency. A summary of the work of the past year in these lines will be found on a later page in the section of this story devoted to the subject of Translations and Publication. Here we may mention, however, a picturesque bit of work. One of the Gospels translated by United Presbyterian missionaries in the Shulla language, spoken by African tribes on the Sobat River in the Soudan, some two thousand miles from the Mediterranean Sea at the mouth of the Nile, has been printed by our Society at Constantinople.

Distribution

Fifty-five colporteurs have been employed during the most of the year in Bible distribution. In Syria the greater part of the distribution takes place through the efforts of the touring missionary, seconded by the preachers and teachers in the various villages connected with Sidon, Lebanon, and Tripoli stations of the Syria Mission of the Presbyterian Board.

The Agency has assisted the United Presbyterian Mission in Egypt in the support of five bookshops, whose chief value in our work has been as distributing centers to the colporteurs. Here the colporteurs have done their traveling on Nile boats, on

the railway, on donkeys, and on foot. In general they have experienced kindly treatment from all classes of the population.

In the rather fanatical district of Diarbekir in Asiatic Turkey one colporteur is working among people formerly inaccessible—the Kurds. His field includes a large Kurdish territory, and he is well equipped as to language for work among these interesting people. He has shown tact and enterprise in adapting himself to varying conditions and circumstances, and his efforts have reached Armenians, Greeks, Syrians, Kurds, and Turks.

To go to another region of fierce fanaticism, the Soudan, we find the report optimistic as elsewhere. "The report for 1909 will show nothing startling as to figures, but progress has been made. More has been done in the vicinity of Khartoum and up the Blue Nile than ever before, and this is and always will be the center of the Soudan."

Dr. Bowen says of the work of the colporteurs: "Considering all the circumstances, I think we may truthfully say that they have achieved remarkable results. And the work of these men has been one of the most active and most beneficent of the regenerating forces at work."

Obstacles

That phrase "considering all the circumstances" implies adversity as well as prosperity. In the great, and in some respects splendid, city of Constantinople we cannot truthfully say this city is hungering after God's Word or after righteousness. There must be comparatively few here who ever stop to glance at life in its nobler outlook and possibilities, or feel even the suggestion of a longing after instruction from above.

Of the region about Salonica, Dr. House writes that the efforts of the colporteurs have been handicapped by the disturbed condition of commerce and

finance and also by the intense political excitement. Throughout Egypt and Asiatic Turkey lies another obstacle which is sometimes forgotten—the Koran. The Koran has had an enormous start and will doubtless be the winner for some time to come, but not for always. A further obstacle found throughout Asiatic Turkey is the disheartening influence of the massacres of 1909 in Adana and Cilicia. One colporteur in the province of Konia says: "In one town, where sales were formerly good, I found great poverty. No food. No work. They said to me, 'Give us bread; then we will talk about books.' The Adana massacre has caused in some places much infidelity. The people ridiculed me when I offered them Bibles, and reminded me of Adana, as proving that there is no God."

People who Are God-hungry

The real satisfaction derived from the report of the year is its proof that the people of the Levant have capacity to hunger after God. One colporteur writes from Adana the Smitten:

"This oppressed and lonely people have been benefited by their misfortunes. Lying, drinking, and begging had become trades, immorality fashionable, and piety a thing for ridicule. I am trying to supply every home with a Bible. I read from the Bible to Turkish Hodjas, officials, and military officers. They seem interested and frequently purchase copies. There will be a still greater demand for Turkish Gospels in the near future. We must not be discouraged."

Another writes from the other side of Asia Minor, from that province of Bithynia which St. Paul essayed to enter, but the spirit suffered him not:

"One of the wonders of this sad year is that in every town and village the first thing sought for in reading rooms is the Bible. It is the book most read in the special reading rooms connected with

the schools. There are in many places special meetings of women, held mainly for Bible study."

The Pervasive Influence of the Gospel

In all parts of the field the colporteurs toil patiently, coming into touch with all classes, and persistently sowing the seed which faith bids us believe will some day yield fruit. Here and there are instances that it is gaining influence. And these instances are not limited to one region or one class. Large numbers of Scriptures have been distributed among Mohammedans. And all over the Levant we are seeing more and more striking illustrations of the power of the Bible, even without a Christian teacher, as an evangelizing and redeeming influence among Moslems.

From Syria the Rev. Dr. S. H. Jessup writes of incidents as unexpected as the faith of the centurion or of the Syro-Phenecian woman of our Saviour's days of ministry: "On passing through the large Moslem town of Berja, I dismounted and talked with the men who had gathered around. One of them could read. He took a Gospel and began reading aloud to a group. A little farther along in the street another read to another group, and then still another. As I rode on down the hill for about half a mile I heard someone calling. Looking back I saw two men running up, leaping over terraces and calling to my servant to ask me to stop. All out of breath, they said: 'Please excuse us, sir, but have you another copy of that beautiful Gospel? We so much want one.'"

Some of our American Christians who rely on bridge for an evening pastime might ponder this incident given by Miss Bird of Abeih in the Lebanon: "As I was walking along the street, a man called to me from his house, and I went in. He said: 'You gave this Testament to me and my brother, and we have read it every day. We find

it better to read this in the evening than to play cards."

In Egypt Dr. Bowen sees distinct evidence of the pervasiveness of the Bible influence. He says: "As to social and moral conditions, if one may rely upon the impressions of the colporteur, there is a tendency upward, slow but real."

In some places in Asiatic Turkey appreciation of benefits received has shown itself in a touching way. A colporteur at Tocat, where Henry Martyn died and was buried long years ago, thinks the Adana massacre has proved a stumbling block to many, but to others a wondrous power for good. He was amazed one day to receive a contribution for the Bible Society from a man who until then had always shown bitter hostility to his Bible work. The Marsovan colporteur tells of a poor old widow who contributed nearly ten dollars to the Bible Society, money which she had saved from her scanty earnings. She had always felt grateful to the Bible Society and had trained her children to feel so.

The Book as a Missionary

In all this work there are many illustrations of the truthfulness of our Saviour's picture of the progress of the Kingdom, like seed cast into the earth, springing up, and growing we know not how. Then, perhaps long afterward it bears fruit. In Bulgaria one day not long ago a man asked the colporteur the price of a best bound Testament. "Two francs," was the answer. The cash was paid at once, and the colporteur passed over the goods. The purchaser handed the book back, saying he had received the goods long ago, and was only paying for the Testament that he had stolen from the colporteur ten years ago.

The Rev. A. E. Thompson, of the Christian and Missionary Alliance Mission in Jerusalem, writes: "A Jewish rabbi cursed and spat on the Jewish

evangelist, himself an ex-rabbi. In return he was treated with Christian meekness. Later he sent his little daughter for a New Testament and read it to her. She believed what she heard of Jesus. Some time after this she was taken ill, confessed her faith, and when dying she said she saw Jesus waiting for her. The old man was much moved and accepted Christ, but he feared to confess him here. He left for his old home in Russia, where he sought out a Protestant pastor and was baptized. Soon his whole household were baptized, and another family, about thirty in all. Such is the story of one Hebrew New Testament of your last consignment."

In closing his report Dr. Bowen says: "Doors that have long been closed are opening. Opportunities are developing, vast in the possibilities they suggest. The Word of God surely is not bound. It still holds the first place among redeeming forces in this land, as we believe it does in all lands."

Siam and Laos

The Agency in Siam was established in 1890. The field is the kingdom of Siam, which includes the large territory inhabited by the Laos tribes, whose language is different from the Siamese. Scriptures are printed in Bangkok in Siamese, and in Chieng Mai in the Laos language. Presses of the Presbyterian Mission do the printing, the American Bible Society paying the bills. The circulation in the year 1909 was 50,371 volumes in the Siamese section of the field. From the Laos district no report has been received. The Agent is the Rev. John Carrington, D.D., Bangkok.

During the absence of Dr. Carrington in the United States, the Rev. W. M. Cameron has had

the care of the work in Siam, and has prepared the report of the operations of the Agency. The main points of his report follow:

In looking over the list of places visited, I find it would be impossible to write about them all. One of the trips stands out among many interesting ones. Dr. Foster, of the Baptist Union, joined me in a tour to the town of Korat—an eight hours' railway journey to the east. This was a fine opportunity, and we took full advantage of it. A bullock cart drawn by two animals passed slowly down the main road. A large case of Scriptures was in the cart, and from this we sold. Two helpers were with us; so, four abreast, we moved along. At the end of the week we had sold over two thousand books.

The Chinese are less easy to persuade to buy than the Siamese. One man was determined to get a set of the Gospels and Acts, and either Genesis and Exodus or Psalms and Proverbs, for one half the price asked, and that a nominal figure. Finally, I asked the usual Chinese questions as to his surname and native town. Once he found that I had often visited the place and knew several of his old neighbors, out came the full price for the books and also the social pot of tea. No one could surmise how long it had been brewing, and I must needs drink several cups. We closed this campaign in the Korat market—a huge corrugated iron structure—which we reached just after the noon hour. For some time no sale could be closed, but as soon as one set of Siamese Scripture portions was sold trade became brisk, and we sold them by the score.

Wherever one goes there is a market for books. We set out one morning in this city, where the Bible has been sold for years, and stopping at each shop in turn, we sold to a large proportion of the proprietors, and, incidentally, to passers-by. This gives

opportunity to speak of our Lord's mission and saving grace. We closed this forenoon in a huge gambling establishment, in which unlikely environment we sold a goodly number of Scripture portions and of opium-cure leaflets. The native colporteur is not blamed if he sells an average of ten a day; but the *farang* (foreigner) has an advantage in that the natives are so amused and surprised to see him and hear him talk their language, that their attention is arrested and perhaps they sometimes buy that we may not be offended or "lose face"; at any rate, they buy, and that is what we are out for.

Of the house-boat trips the most important one was that taken through two long canals to the Meklong River. We sold books on both sides of the canals, and on the tenth day reached the mission station at Rajaburi, where I left the boat.

The annual festival at Phrapatom—a town less than two hours off by rail—also claimed our attention. The crowds were greater than last year, and our success was even better. Over one thousand books were sold.

Thus by train, by motor launch, and by house-boat the Book has been carried to places far and near. The year is again a record one, as 50,371 books were circulated. This should include the report from the Laos field, but the full report has not come in.

At Petchaburi we have two colporteurs under the Rev. Dr. J. A. Eakin. Dr. Eakin has worked well for the Society, and we are fortunate in having two men in his field.

During the year I supplied some large-type Chinese Scripture portions to the Presbyterian Hospital here. Dr. Walker does a fine work in restoring sight to many who have long been unable to see. Now these persons are found reading the Bible. It is a splendid sight.

Thirteen colporteurs have been employed for

longer or shorter terms during the year. The men have worked well. I have allowed some of them to take an occasional short tour, and with good results. There has been a vast deal of seed sown here. Let the people of God join in prayer that he will visit Siam with power, that we may see a harvest. He surely has purposes of mercy for this people, although they have rejected him so long.

China

The Chinese Agency was established in 1876. Its field is the Chinese Empire, the enormous population of which offers ample scope for the activities of the American, the British and Foreign, and the Scottish National Bible Societies. This field, for convenience of administration, is divided into districts with superintendents established in five great cities in different provinces of the empire. The circulation in 1909 was 849,276 volumes. The Agent is Rev. J. R. Hykes, D. D., 14 Kiukiang Road, Shanghai.

China has been gradually throwing off the old and putting on the new. The changes already made are not few nor unimportant, but the great crisis is still to come. The absorbing question for those interested in this empire is whether she will be able to effect a bloodless revolution. All history is against a peaceful revolution under such circumstances, but in this country the unexpected always happens. There is plenty of material for an entirely pessimistic view of the situation. Those who know Asia, and particularly eastern Asia, can readily perceive that many of the reforms which have been adopted, so far as the governing powers are concerned, are a mere ornamental garb covering the ugly skeleton of a corrupt nation. Neverthe-

less, the idea of reform is verily taking root and will doubtless grow and manifest itself in some form or other.

Sporadic Hostility

So far as our work is concerned, the year has been marked by a singular absence of opposition, and only in one or two instances has any hostility been shown. A curious incident in Chentu, in Szechuan, is reported by Mr. H. C. Ramsay, the superintendent. Mr. Ramsay has tried giving Bible lectures with a stereopticon, making the purchase of a Gospel a preliminary to admission to the free religious exhibition. This proved very successful lsst year, where 13,000 Gospel portions were sold in this way, and illustrated by beautiful views explained by the lecturer. This year, however, as he was about to take up the campaign the Chinese chief of police in Chentu sent him an order never to give his stereopticon entertainment again.

Not Enough Books

It is almost impossible for our friends to realize the extent of the field in China. The single district of North China has a population almost equal to that of the United States, and Mr. Strong, the superintendent of Bible work, says that a fringe only of this population of eighty million has yet been touched by our Society. At the same time it is with joy that we see that the Bible Society has distributed this year in China a greater number of volumes of Scripture than ever before. This, too, without effort to stimulate the circulation. In fact, it has been necessary to restrict it in order to keep within the appropriation allotted to the Agency for the year. Mr. Ramsay gives a very interesting account of a tour among the Miao tribes in the province of Kweicheo. "But right in the midst of it," he says, "our stock of books gave out and we had

to go on eight or ten days to get more books. My greatest regret is that the Mission Press at Chentu cannot supply me with sufficient Gospel portions. We sell at the rate of about one thousand a week, and they can promise but eight hundred per week at their very best. I could sell many more if I had the books." He then asks to have twenty thousand or so Gospels sent to him from Shanghai. It is doubtful if the American Bible Society at any time or place has had opportunities such as are now presented in China, and it must measure up to these opportunities.

The Chapman-Alexander Evangelistic Campaign

One of the events of the year in Peking was the visit of the Chapman-Alexander party. As a partial result of the evangelistic meetings held by them, fully two thousand copies of the New Testament were secured by Chinese men and women who had never before possessed a copy. One old Manchu lady, returning in her carriage from the Chapman-Alexander meetings, came to the Bible depot and bought eight New Testaments to give to her eight daughters-in-law. Two young Manchu ladies, elegantly dressed, accompanied by a chaperon and other attendants, came to the Bible House from the meetings and purchased several volumes of Scripture.

The Peking Bible Depot

It is a pleasant fact that although the present Bible depot in Peking is a most unobtrusive building, which, in fact, was formerly a mere gate house, the site is such as to insure its becoming well known. Teeming masses of people, among whom is a large percentage of officials, coming from all parts of the empire, of necessity pass to and fro daily in front of the Bible depot. Students from the various imperial schools are often seen in the depot, and they come for the express purpose of

buying the Bible. One tutor from the Government School in Paotingfu has visited the depot several times, and each time has bought quite a number of Scriptures for his students. Some little time ago a gentleman, attended by several men on horseback, drew up before the depot and purchased a well-bound Chinese Bible and also a copy of the English Bible bound in morocco. He said that he had made up his mind to study the book more carefully. Dr. Hykes says that our greatest need in the capital of this great empire is a Bible House worthy of the Society. It is to be hoped that in some way an adequate Bible House at Peking may be secured without delay.

Missionary Correspondents

The Society is under great obligations to missionaries in different parts of the empire who take charge of colporteurs and superintend the distribution of the Scriptures. The Rev. B. F. Bean, of Canton, reflects the feeling of all these missionary correspondents when he tells of own experience. "I have plenty to do as a missionary under the Board of the United Brethren in Christ, but the opportunity of bringing the message of salvation to a few more of China's needy millions was too great for me to refuse, so, although I had agreed to help for one year only, we are still ordering Bibles and Testaments by the hundreds, and Gospels and Acts by the tens of thousands to fill the demands of this part of China."

Near Views of the Chinese

The labors of the Society's representatives continually throw light upon the characteristics of the people of China as well as upon the work among them. The Rev. W. C. Hooker, our superintendent at Chunking, gives quite a fascinating description of the Miao aborigines. He found a church at Kopu,

a hamlet of about twelve families, perched on a precipitous projection of the mountain side. This church was built entirely by the Christian Miaos, and it is capable of seating one thousand people. On the stormy Sunday when Mr. Hooker was there six hundred persons were present. Mr. Hooker says that "There is a warmth of love among these people that one seldom finds among the phlegmatic Chinese. The first sound that greeted my arrival

On the Grand Canal, Kashing

was the singing of Christian hymns, and when we departed a group standing in front of the church on the brow of the hill were singing 'God be with you till we meet again' as we went on our way down to the valley and passed out of sight. This year these Miao again have made a donation to the Bible Society out of their poverty." Mr. Hooker mentions an incident illustrating the terrible ignorance of the Chinese masses. A Chinese fortune teller more

than eighty years of age called at his house, a quaint, old-world figure. Some months ago Mrs. Hooker had given him a copy of the Gospel of St. John. On his calling again he was asked about the little book. He then told Mr. Hooker that he still had it, carefully laid away; that it was an extremely good book, and that he burns incense to it and bows in worship before it!

Another curious character is the magistrate in Mr. Bean's field, who, finding that robbers had been hiding in a temple, went there after he had learned the folly of idolatry and some truths about Christianity, and delivered a lecture to the idols to the following effect: "You are not good spirits or you would not have permitted thieves to stay in your temple." Then he took the idols out and chopped off their heads!

The "Worshiping Pilgrims"

There surely is something in the idolater which is worth saving. The Rev. G. G. Warren, of the English Wesleyan Mission, our correspondent at Changsha, in the province of Hunan, describes a distribution of Testaments to pilgrims. In the center of the province of Hunan lies a mountain which claims for over 4,000 years to have been held sacred by the Chinese. It is known as the Southern Peak. Every year during the eighth month, that is to say, about the middle of September, immense crowds of pilgrims come to this mountain. One class of these pilgrims wear a red cotton cloth jacket and trousers. This dress indicates a convicted felon; the wearer, deserving the wrath of the gods, is striving to atone for sins which have aroused it. In order to do this he measures the way from his home to the mountain, placing a little stand on the ground every five steps, or, as some of the pilgrims prefer, every seven steps. There he kneels and touches the edge of

the stand with his forehead. Then he rises and goes on another stage of five or seven steps. These pilgrims thus seek to win respite from suffering for some deceased person, perhaps their own parents. The son, as a substitute, takes upon himself a vague and shadowy "sin," which is rarely any definite act but rather an unknown disobedience to unknown commands of unknown gods. Lines of twelve or even twenty of these pilgrims arrive at Changsha during the central fortnight of the eighth month from places scores or even hundreds of miles away. This year some had traveled 350 miles, each of them making 100,000 prostrations on the journey. A remarkable thing about these pilgrims is the unselfishness which seeks to save a parent from suffering. This indicates something in the character of the man which one hopes may not be lost in the transition from heathenism to Christianity. Among such men one seems to see the possibilities of a new China.

Shall I Be Less Courteous than He?

Upon a request for New Testaments to be presented to each of these "worshiping" pilgrims, the American Bible Society at once made a grant. It was perfectly useless, of course, to offer a book to any pilgrim when actually performing the ceremonies of the journey. The man had to be folfowed to his hotel, and then considerable skill was necessary in order to prevent misunderstanding; but the Testaments were received much more kindly than could have been expected. It was the exception to have a book declined. "Throw them away," said a bystander to one group; "they are foreign books." "Are you jealous because they are giving to us and not to you?" was the unexpected reply. "But they are foreign books," was all the bystander could retort. "Is the foreigner not very courteous in making such a gift, asking no

money in return? Would you have me less courteous to him than he is to me?" And so the offered books were received with a friendliness which thrilled the Christian worker.

Appreciation of the Power of Jesus Christ

One often comes across a high regard for the Scriptures among Chinese who are not Christians. Some Chinese scholars who are still far from being Christians, have progressed far enough to make comparisons between the teachings of Jesus Christ and the apothegms of Confucius. One of these said: "Confucius was a great teacher, but Jesus, besides being a teacher, was also a Saviour, and was able to give some power to his disciples which enabled them to put his preaching into practice. In this Confucianism has failed."

Glimpses of the Colporteur

The bulk of our circulation is the fruit of the work of colporteurs, the number of whom ought to be very largely increased. These men, as a rule, are men of self-denying devotion to the service of Jesus Christ. The Rev. P. F. Price, of the Southern Presbyterian Mission at Tunghiang, describing two of the colporteurs whose work he superintends, says: "One noteworthy thing about them was the blessing they themselves received. Both of these men have worked with marked earnestness, with a devout desire to preach the gospel. They have labored in virgin territory, and often meet with encouraging commendation of their work from the people themselves."

The Rev. Mr. Strong, of our North China Sub-Agency, says of the colporteurs in his region: "It is a joy indeed to meet with these men from time to time and hear them relate their experiences. To them they are ordinary incidents, but to us picturesque, with a variety of colors from the brightest to

the most somber. It is joy and sadness intermingling, but since the colporteurs know that they are on the Victor's side they always close their stories with praise."

Forerunners of the Prophets

These men are at all times forerunners of evangelism in new and unopened places. The Rev. G. W. Verity of the Methodist Episcopal Mission at Taianfu, who is one of our correspondents, says: "Thousands through these men have heard the gospel and have seen it with their own eyes. We are very grateful to the American Bible Society for all its help, and we wonder what we would do without it." The Rev. W. E. Hoy, of the German Reformed Church, writing from Yochow, Hunan, says: "I fear few of us fully appreciate what the Bible Societies are doing; the distribution of the Word comes first, and I am grateful for what is being done." The Rev. J. W. Lowrie, D.D., in sending a donation, says, "Enclosed please find a small donation for your Society from the Church of the Presbyterian Mission at Paotingfu, but which is not a thousandth part of our indebtedness to the Bible Society."

The work of the Bible Society colporteur is of such a nature that in country places he proves an aid of the first class to the missionary. The Rev. J. B. Grant, of the London Missionary Society, Siaochang, writes of our colporteur in his field, that he has been largely the pioneer of the whole work in that vicinity, where there are now some thirty baptized persons and as many more waiting to be baptized. The Rev. G. W. Wilder, of the American Board's Mission at Tungchow, says the two cities of Hsianchow and Paoti Hsien have been opened mostly by the steady work for several years of Bible Society colporteurs, when missionaries, in consequence of the prejudices of the people, could get no

foothold. The Rev. F. P. Aiken, of the Presbyterian Mission at Paotingfu, says that in fields where a colporteur lives there seems to be life in the Church. At one town where an American Bible Society colporteur lives the native Christians are supporting a boys' school; they are also helping to develop Christian work in the town of Hsiaochan, not far distant, where chapel premises have been provided, largely by the Chinese themselves. Thus closely are the two leading forms of missionary work intertwined in China.

One of the remarkable features of the year just closed is, that with a manifest anti-foreign feeling and policy, we should not only have been permitted to conduct our work in peace and quiet, but that our distribution of Scriptures should show an increase of over forty per cent. Just what is the popular estimate of the Bible it is not easy to judge, but it is not hostile; and so long as the people are willing to buy, the Bible Society should meet the demand to the full.

Korea

The American Bible Society took up work in Korea in 1882, the undertaking being administered until January 1, 1904, by the Agent for Japan. From the date last named until December 31, 1907, Bible work in Korea was carried on, under an arrangement with the British and Foreign Bible Society and the National Bible Society of Scotland, as a joint Agency. From January 1, 1908, the joint Agency gave place to separate Agencies, the work of the American Bible Society being under the care of the Rev. D. A. Bunker, Seoul, Korea. During the year 1909 the circulation was 70,187 volumes.

The year ending December 31, 1909, has been one of intense interest in this little land. Japan has been working out her plans here as best she could, and has made substantial progress along many lines. The Koreans have regarded the Japanese as intruders, and the Japanese have been hearing a clear call to lead in the work of regenerating the Koreans. Christian workers have stood outside the political turmoil and, while watching the trend of affairs, have fed the wayfarer the Bread of Life as opportunity has offered. Last year we began independent work under not very favorable circumstances. We had no colporteurs and no bookstores. However, our circulation for 1908 totaled 24,206 volumes. The year just closing finds us with a good corps of colporteurs and a number of good bookstores, and records an increase of almost two hundred per cent in circulation.

The latest reports available give the number of Japanese in this country as 145,734. Among these people we have three Japanese colporteurs at work. These three men cover practically the whole country. What is left out will be supplied in due time. This work among the Japanese gives promise of resulting in great good. Sales have been very satisfactory. They show that the Japanese are ready to buy and pay for Scriptures.

Colporteurs are preachers as well as booksellers. The following story is told by one of our Japanese colporteurs: "One day at my hotel the rain came down so hard I could not get out on the street to do any work. I noticed that the maidservant who cared for my room and brought my food seemed very gloomy. After much urging she told me this story: 'My first husband died and then, after a time, I married another man. This man soon tired of me, and for little or no cause divorced me and sent me away from his home. Later another home was offered me and I was married again. It was

the same old story. A few months and I was set adrift again. Then I found my way to this hotel. My heart is very heavy. I do not care to live in this world.'

"I pointed her to Christ, who can make this dark world bright and joyful, and is the friend of the friendless. She was much comforted and went away and told her mistress how I had spoken words of comfort and help to her. It so happened that the mistress was also an unhappy wife. She came to me, saying that I had helped her servant much and asking that I help her in the same way. She was going to leave her home. She could not live with such a husband. I told her that her husband could not love her while she was in that state of mind; she must believe Christ with all her heart, and that she must love her husband. The message seemed to be just what she wanted. She went to her husband and asked him to come and hear my message. He came and the old story was all told over again. It was a happy hour in the household —husband and wife reconciled, the servant made happy. All then and there decided to become Christians, and each bought a Bible."

A missionary who has Korean colporteurs under him writes: "In one district thirteen new churches have been started in three months from the commencement of work. Since you gave us colporteurs each household in over one thousand towns and villages has had the gospel preached to it."

In a village where our colporteurs had been at work it was the Agent's privilege not long ago to baptize six persons, the average age of whom was over seventy. All these six entered the Master's service late. The eleventh hour had struck. One has received her reward already. All were ignorant, most of them getting their first idea of God's love from hearing his Word read, not being able to read themselves.

In still another village where our colporteurs have been going their rounds an old sorceress and her husband, who had been conjuring for fifty-nine years, read and believed. They cast their fetish books into the fire, together with their idols and other paraphernalia that belonged to their calling. The Holy Bible has taken the place of all of these. They are going to turn over their "spirit temple" to us for a chapel.

The New Testaments and Bibles our colporteurs are selling or reading to these people are doing their work. They are leading the Koreans by the thousands—yea, by the tens of thousands—to a knowledge and acceptance of God as their Father and Christ as their Saviour. The people are so ready for the message, oral or written, of the man with the Book that his efforts are a constant source of blessing to them and a constant joy to himself.

Japan

The Japan Agency was established in 1876. From 1890 to 1904 Bible work in Japan was carried on under agreement with the British and Foreign Bible Society and the National Bible Society of Scotland as a joint Agency. With the beginning of the calendar year 1904 the Agency was divided, the northern part of the country being assigned to the American Bible Society. During the year 1909 the circulation was 61,045 volumes. The Agent is the Rev. Henry Loomis, Yokohama, Japan.

In spite of all hindrances and opposition the distribution of God's Word goes forward with continuous evidence of its value and power. The words of prophets and apostles are quoted in the daily newspapers alongside of the words of the ancient sages of China, and many of the sayings of Jesus Christ are coming to be almost household words.

Chinese Students

The Chinese students in Tokyo, now numbering about 4,000, are waking up to a new hopefulness as to the progress of the Chinese Empire. They are seeking in good earnest, therefore, to equip themselves for patriotic service at home. Christians among these students have formed an association for the express purpose of making Christ known to the people of China. Practically every Christian in the student body has been enrolled in some Bible class.

Work among Soldiers

Miss L. J. Wirwick continues her self-denying work for the soldiers in Japan, Korea, and Manchuria. She tells of some thirty soldiers in Manchuria who have asked her to send them Gospels and Christian literature. Meanwhile those who returned to their village homes in Japan have told their friends in these unknown villages about the Bible, and letters come to Miss Wirwick from people whom she has never heard of, asking to know the way of life. She has asked the Agency for one hundred Testaments, adding, "I wonder if we realize how many people in this empire read the Word of God in the quiet of their homes!"

The Bible for Lepers

Two hundred and fifty Gospels have been distributed among the lepers at the new Government Lepers' Home, each one receiving a Gospel with a box of cakes as a present from sympathizers. The second doctor at this home and his wife are both Christians.

Won through Bible-Reading

The Bibles circulated among the people find readers in the most unexpected places. For instance, a Japanese jinricksha man who often took a missionary to the military hospital during the

war, was surprised at the comfort which the Scriptures gave to sick soldiers. Through curiosity he got a Testament, and while waiting at the hospital he used the time in reading for himself. After a year he decided to confess faith in Jesus Christ. First he set about convincing his wife that she needed to become a Christian; in another year both were baptized, and they are now quiet propagandists of their new creed.

The Convict's Resurrection

The pastor of a Presbyterian church at Sapporo reports that just as he was going into church one Sunday morning, he received a letter from a man in the Sapporo jail. The prisoner said: "Having broken the laws of my country I was arrested and have been sentenced to fifteen years' imprisonment. Can you not teach me some way of obtaining comfort? I have wakened from my dream of pleasure and am now tasting the bitterness of suffering." To this letter the pastor replied in short, advising him to repent and believe on the Lord Jesus Christ. After a time the prisoner wrote another question: "What book had I better study to understand about this faith in Christ? How can I acquire this faith?" The pastor sent the poor fellow a Bible, and with it a note stating that if he would believe on Jesus Christ he would certainly receive forgiveness for his sins. A week or two later came another letter out of the prison saying: "I am conscious of a faint glimmer of the light of the love of Jesus Christ in my heart, but these deep teachings are hard for me to comprehend. Can you recommend a good way for me to study the Scriptures?" Promptly the pastor advised him to pray earnestly, and to study the Bible with prayer. Another two weeks passed, when the prisoner wrote: "I have learned through the Bible most deeply to appreciate the grace of God. 'Man doth not live by bread alone, but by

the words of God' is a great truth indeed." Another month passed and then came a letter from a yet higher plane of experience. The convict said: "I think of you always as going about trying to save people. At one time so great was my distress that I thought of committing suicide, but through your faithful teaching and the word of the Lord Jesus Christ, I am as one raised from the dead." The change of view in this prisoner is psychologically as interesting as that of any of Begbie's "Twice Born Men."

Principles of Bible Distribution

From the Nagoya district Mr. McAlpin writes concerning Bible distribution: "We have given

Kindergarten Children

away very few Gospels this year. The practice has come into disrepute with us, for we have observed its unsatisfactory results. It is not only tantamount to throwing away the books, but it prevents

the recipients from becoming interested enough to buy and read a copy. They say, 'We have a copy already' (which they do not read). 'Why buy another?' Along with this change of practice, selling in bookstores has advanced to a stage where dealers of their own accord purchase a stock of Scriptures and keep them on hand as they do other books.

The Man on the Street

Mr. Bergstrom continues his work of selling Scriptures in Tokyo, having many interesting experiences. One evening he was talking to a crowd of people, explaining to them that death, as taught by the Bible, is simply the act of moving from the lower to the upper story of God's house. In Japan the upper story is invariably considered better than the lower. An elderly man was standing near with his hand plunged in his bosom. Presently the price of the book was announced. "What!" he said, "may this book be had for five *sen?*" [two and a half cents]. Upon being answered in the affirmative, he exclaimed, "Why, I was just preparing to pay twenty *sen!*" Then, as he paid the price and took the book in his hand, he asked, "May I then go to the second story of God's house when I die, if I believe this book?" Upon being assured that he could, with hearty thanks and bowing deeply, he turned away. Mr. Bergstrom explains how to persuade people to buy the Testament. Evidently the Japanese heart is exactly the same as the hearts of men encountered by colporteurs in the United States, for he says: "The best way is to open the book and read interesting passages from the very identical book you offer, making short, pointed applications of the words read. This will seldom fail to win buyers for the book."

Wayside Villages

Mr. J. P. Whitney, writing from the province of

Shinano, describes his long walks through the villages to out-of-the-way places, where people have never heard about Jesus Christ. In one place he found a Buddhist priest among other people in a shop and gave him a tract about the New Testament. The priest immediately bought a Testament and said to the people around him, "It is a good book and very cheap." Upon this assurance one of the men and two schoolgirls each bought a copy. As he was going along the street Mr. Whitney saw two men repairing a roof. He climbed the ladder and had the privilege of selling a New Testament on the top of the house. At the side of the road on the way to another village he found men working in a deep hole in the ground. He showed them the New Testament, and immediately a man at the bottom of the hole asked for one. Mr. Whitney dropped it down to him, the man threw up the money, and so both were satisfied. Truly God is no respecter of places any more than he is of persons. Mr. Whitney adds: "Out of the fifty villages visited in this province forty-two never had the gospel preached to them before. One district of five villages, where Christian meetings have never been held, has been opened up through sales of Bibles, and is now handed over to the Canada Methodist Mission, where regular meetings will be held by Mr. Norman, the missionary."

So the Word that cannot fail is going into the homes of many, and in answer to prayer will, we feel sure, get into their hearts.

The Philippine Islands

This Agency was established in 1899. Its field includes the whole archipelago, which embraces about 2,000 islands, with a total area of 115,000 square miles and a population of over 8,000,000. About 600,000 people are included in those tribes,

either pagan or Mohammedan, which have never accepted Christianity. The circulation of the Scriptures in 1909 was 72,543 volumes. The Agent is the Rev. J. L. McLaughlin, Manila, P. I.

In order to realize the difficulties which Bible work and all forms of evangelical missionary work encounter in the interesting field of the Philippine Agency, the hold of the Roman Catholic ecclesiastics upon great masses of the people must be thoroughly understood. We must acknowledge the good which the Roman Catholic Church has done, for their people in the Islands have advanced far beyond the heathen barbarism in which many tribes yet remain. Nevertheless, the Roman Catholic priests rule masses of the people, and some peculiarities of that rule hinder progress.

"Since they did not tell me, it cannot be true"

An anecdote in this year's report is suggestive upon these points. One morning a little old woman came into the Agency office begging. She was an exceptionally wretched creature. Her clothes were rags, her body was enfeebled by age and privation, and her face showed the most abject misery and despair. She lived in a town thirty-five miles from Manila; her husband and all but one of her children were dead. One girl, sixteen years old, was left to her, who was wasting away with consumption, and she had spent her living upon this sick child. Her priest told her that the only thing which could save the girl would be a pilgrimage to a certain church in Manila where abode a saint whose help would save the daughter. Medicine would do no good, and this pilgrimage was the only hope. The poor old woman had no money, so she walked the thirty-five miles. When, worn and haggard, she arrived at the church, the officiating priest told her that before he would say the mass which would save her

daughter she must pay him eight dollars! The poor woman might not question the right of a priest's demand, and to raise this sum she bravely set about begging through the city. Long toil had gathered one dollar and sixty-one cents. By that time she was starving, but she would not spend a cent for food, for it was the price of her daughter's life.

Mr. McLaughlin says: "After supplying her the food which she needed, we told her we could give her no money for such a purpose, since it would do no good. We would give her, however, a railroad ticket to her home, and medicine and nourishment for the sick girl. Then we read her some of the blessed promises of the Christ, like, 'Come unto me all ye that labor and are heavy laden.' After explaining these verses, I marked them in the Bible and told her that she might have the book if she would take it back and have it read to her daughter. She seemed about to accept it; but as the words wavered in her mind, the long years of priestly domination regained their grip on her dwarfed intellect. She arose with a sigh that was almost a wail, and left us, saying, 'I cannot do it. It is too good to be true, or they would have told me long ago.' Then she went out of my life and I saw her no more."

Ten Years too Little to Learn Freedom

How could anyone professing to follow the great Master possibly demand money from that poor, afflicted mother? But she is only one of many; and her words, "It is too good to be true, or they would have told me long ago," voice that ingrained trust in the priests which throughout the Islands survives the harshest treatment. This abject submission to the priests was illustrated again in the case of an old man in Manila, who recently seized the hand of one of our colporteurs and drew him

into his shop. The door was securely closed and barred, and then the old shopkeeper opened a secret drawer under the counter and drew out a worn copy of the New Testament in Spanish. In evident trepidation he asked the colporteur whether he thought the Americans would protect him if he should show that book to his friends and talk with them about it. Ten years had not been enough time for American freedom to penetrate ecclesiastical barriers, and the poor old man still dared not let anyone know that he has a copy of the New Testament!

How Bibles are Distributed

A systematic canvass is being made of large towns. Our men are going from house to house carefully visiting every one. While it is our aim to sell books for a fixed price to cover the cost of printing, yet this is sometimes impossible. Then we carry out the principles of the Society by the use of gifts prudently managed; where the colporteur cannot sell them, he makes a present of a small Gospel or a booklet of Scripture selections prepared for the purpose. This places a volume of Scripture in every house, and already the seed begins to bear fruit. People are learning that we are here to supply their needs, and are sending to us for books in better bindings and for the whole Bible.

Another method of distribution among those who as yet know nothing of the Bible is use of the stereopticon, with moving picture attachment, that belongs to the Bible Society "lecture bureau." Admission to the great tent is given to all who purchase a Bible portion. One missionary writes concerning this stereopticon exhibition, "In football parlance we feel that Mr. McLaughlin, with his cinematograph and his Bibles, has been the flying wedge to break the line and pass the guards." The

friendliness won by means of the stereopticon lectures seems to be a most important result. In Catbalogan, the capital of Samar, Mr. McLaughlin undertook to give an exhibition one Friday night. A crowd of hoodlums broke down the fence and fairly took possession of the place. He good-naturedly exhibited the pictures in spite of this disorder, and appealed to their pride for better treatment Saturday evening, when an immense crowd gave strict attention to the service. Sunday morning the local priest in his sermon branded the Bible distributers as devils seeking to lead them astray, and ordered the people to bring the books which they had purchased and have them burned. That afternoon more than two hundred persons called upon Mr. McLaughlin to speak of this tirade, while not one single book was taken to the priest to be burned. That Sunday evening at least nine hundred people witnessed the pictures and listened most attentively to the explanations of Scripture, and the next morning, as the party took ship for another island, fully five hundred people gathered on the shore to wave a final adieu and urge them to return as soon as possible.

Some of the Fruits

The work of Bible distribution is steadily producing results. Mr. McLaughlin says: 'A few nights since I stood in the revival services and listened to testimonies ringing true from personal experiences. It thrilled my heart. One said, 'Today the Bible is my constant joy.' Another, 'I used to think it good to hear the priest tell about Jesus, but it is sublime to be able to read his words.' Certainly no other work could compare with the joy of placing the Bible in the hands of those who for so many years have vainly yearned for it."

The general changes in ten years in these Islands are almost unbelievable excepting for those who

have witnessed the transformation. Before the American occupation the masses of the people labored for pittances; practical slavery was their condition. Education was restricted to church schools and the aristocratic few. Now the old-time aristocracy has been utterly dethroned. A perfect system of courts assures justice to all. Schoolhouses are established in every *barrio*. Ten years ago evangelical missions were but beginning to enter the Islands. To-day the Islands are dotted with well-organized, and in many cases self-supporting evangelical congregations, the total number of whose members is about one hundred thousand. Moreover there is a visible quickening of the public conscience. Much of this moral improvement might be credited to the policy of the Government, but much is directly due to the united labors of the Bible Society and the evangelical missionary organizations. This influence is being felt within Roman Catholic circles. However much may be said of immorality among the clergy in out-of-the way places, priests now do not venture as formerly to frequent cockpits on Sunday.

The power which stands for a regenerated conscience throughout the Philippine Islands is that which springs from the dissemination of the Gospel. There is yet much to be done. Vast districts are yet unevangelized. The Bible is not yet translated into all the languages of these Islands. But a moral and spiritual leaven must turn the balance for righteousness. This leaven is none else than the Word of God enshrined in the homes and in the hearts of the people.

Correspondents in Other Countries

The American Bible Society has had intimate relations for many years with various missionary and evangelistic organizations in Europe, Asia, Africa, and in many islands of the Pacific Ocean.

Pacific School of Religion

Through these organizations, operating outside of the limits of our own Agencies, a work of distribution is carried on which is often of interest as thrilling as any which appears in the reports of Agency fields. We give here some brief outline of the work done through these missionary correspondents.

The Society has made grants in aid of the Conferences of the Methodist Episcopal Church in Norway, Sweden, Finland, Germany, Switzerland, and Italy. In Finland four evangelists were arrested in 1909 on a false accusation, dragged on foot two hundred and fifty miles across the country to the headquarters of the Russian Administration, where they were released. The arrest was interesting chiefly for its consequences, since the prisoners found many opportunities to distribute the Holy Scriptures, even to Russian priests.

The Society is also in correspondence with the Rev. J. S. Porter, of the American Board's Mission in Austria. Mr. Porter is enthusiastic in regard to the value of the work for which our Society furnishes him the means. He says: "Our colporteurs are pioneers preparing the way for the preacher and for the Gospel message. It is very difficult in this country for a Protestant preacher to get access to those not connected with his congregation, but the colporteur may go from door to door and comes in contact with all classes." In the reports of the colporteurs there are ever proofs of the power of the gospel of Jesus Christ.

One colporteur says: "In H—— I came in contact with some Social Democrats. They were bitter as usual against priests, mistaking me for a clerical. I told them what the Bible had done for me personally. They listened attentively, and as a result bought several copies of the Bible and New Testament. In B—— I was passing a house where were several young people; some of them recog-

nized me, and as a joke rapped on the window pane, thus intimating that I should stop. I went to the door, but before the door was opened those whom I knew had hidden. I then opened my Bible and read to one or two persons who were still in the room. One by one those who had hidden came into the room to listen. All were impressed, bought some copies of the Scripture, and invited me to call again. Their joke ended differently from their intention." The work of these colporteurs in Bohemia is extremely difficult. They suffer all sorts of abuse. Often they barely escape bodily violence, but here a little and there a little, the seed is sown.

In Switzerland a small grant was also made to the Evangelical Society of Geneva.

The Bible Society of France as usual received an appropriation for its work this year. This enabled the society to distribute 200 Bibles, 4,347 Testaments, and 5,988 portions. All of the books printed by the Bible Society of France with money granted from the American Bible Society have the fact entered upon the title-page.

Our Society has also aided evangelistic work in Italy, but we regret to say that we have not received a report in time for this publication.

The American Bible Society also has correspondents who are Presbyterian missionaries in Persia, Reformed Dutch missionaries in Arabia and in India. The disturbed political conditions in Persia somewhat hampered the work of Bible distribution, but the Rev. Dr. Esselstyn, of the East Persia Mission, says: "Here in Teheran we have kept at it steadily but quietly. We have sold a good many Scriptures, especially through the schools, but touring in the country has been out of the question."

An interesting incident of the year was a contribution to the Endowment Fund amounting to $28.59 from the English-speaking congregation in Tehe-

ran. The West Persia Mission has requested the American Bible Society to bring out a new edition of the Bible in Modern Syriac. The mission reminds the American Bible Society that from the depository in Urumia not only the Presbyterian Mission, but the Archbishop of Canterbury's Assyrian Mission and the Russian Church Mission, are supplied with Scriptures that go out into a wide field.

No report has been received this year from the Arabia Mission of the Reformed Dutch Church. From India, the Madura Mission of the American Board received a small grant to aid in the purchase of Scriptures to distribute among the very poor. Rev. Mr. Hazen, of this mission, describes the work of 262 persons who have been visiting and distributing the Scriptures as a work of love. The whole number of Scriptures distributed for the American Bible Society during the year was 10,036, of which 8,744 volumes were Gospels and other portions, and 766 were Bibles. Mr. Hazen says: "There is great eagerness for the Scriptures on every hand. Men are asking our pastor for copies of the Bible almost daily. I never knew such a thirst as at the present time for the Word of God."

The Bible Society has correspondents among the missionaries of the American Board and also those of the London Missionary Society working in Micronesia. The Rev. Mr. Channon has taken up the work of the late Rev. Hiram Bingham in the Gilbert Islands. The Rev. Dr. C. F. Rife reports an increasing circulation in the Marshall Islands. The Chamorro Scriptures are being circulated with good results in Guam, and a translation made about a year ago in the language of the Island of Nauru has been well received.

TRANSLATION AND REVISION

We have given glimpses of the work of the American Bible Society in distributing Scriptures

throughout the world. Another branch of its work which is almost entirely without any glamor of romance, and yet upon which the work of distribution rests, is the work of translating and printing the Scriptures in different languages.

It is inspiring to realize how fully all the great languages of the world have become servants of the Most High for interpreting His Word to the people. At the time of the organization of the American Bible Society it was possible to print in New York Scriptures in French, Spanish, and German. Practically all printing in any of the Asiatic languages had to be done in London, Paris, or Leipsic, often with type entirely unacceptable to the literary classes whose language it presented. During the last year Scriptures were printed at Shanghai, Chentu, Foochow, and Hingwa, at Yokohama, at Bangkok, at Beirut, at Samakov (in Bulgaria), and at Constantinople for the American Bible Society, besides those printed at the Bible House in New York. The whole number of Scriptures printed abroad was 1,135,677 volumes in 24 languages, or 25, if we include the Braille edition for the blind of the Armenian Scriptures as a separate language.

Another work which is rarely brought to light is that of translation and revision of the Scriptures. How necessary this work is to the preaching of the gospel is seen from a single illustration which we take from the Philippine Islands. No American can easily appreciate the tremendous difficulty of reaching some millions of people with a dozen or more languages, no one of which is spoken in the United States. This work, however, is going on in the Philippines. The New Testament will be completed in all of the principal dialects of the Philippines as soon as possible. The Old Testament has been completed in three of them, and should be translated into at least three more in order prop-

erly to supply those who use the most important languages.

Similar work is being carried on at the expense of the American Bible Society in Siam, in Portuguese East Africa, in the Presbyterian Mission in Kamerun, West Africa, as well as among some of the Indian tribes of the United States.

The revision of the Scriptures in these foreign languages becomes necessary with the growth of the Christian Church and with growth in the language itself. In China there is now a large body of educated Chinese Christians entitled to share in any translation of the Scriptures into their own language. There are also missionaries in considerable number who are eminent as Chinese scholars. A revision of the Chinese Scriptures, which is in fact a new translation, in the Wenli dialect, and another in the Mandarin dialect, is being made by two committees, each of which has five missionary members, assisted by Christian Chinese scholars. A commitee has been appointed in Japan to revise the Japanese Scriptures, and this work will soon be carried forward. A revision of the Siamese Bible is being carried forward in co-operation with the American Bible Society by Presbyterian missionaries in Siam. In Brazil a committee is now revising the Portuguese version of the Old Testament, the New Testament having been completed and published at the expense of the American Bible Society and the British and Foreign Bible Society. A considerable edition of the Four Gospels, printed tentatively in a revised Spanish version is being widely circulated, and it is hoped that as soon as definite criticisms from scholars are received, an arrangement may be made for carrying forward the revision of the whole Bible in Spanish. The revision of the Zulu version is also in progress, but its final completion is unexpectedly delayed.

There yet remains much translation work to be

done, although the Bible exists in all of the great languages of the world. Probably as long as this generation continues there will be every year reports of progress in revisions and of translations into new languages. And so by means of this great enterprise of bringing the languages into subjection to our God one generation shall praise his works to another and shall declare his mighty acts.

THE FINANCES

This patient, plodding effort to take the Bible to the destitute everywhere is worth its cost. It is a work which reveals the universal need of man to know God, which proves the power of the Bible to show God to man, and which throws light upon the gracious purpose of the Most High to enlighten the nations through His Word. The spectacle of multitudes in pagan lands changed in their lives and even in their impulses through this Book would be regarded as a miracle did men not know that the Holy Spirit continually does this. But this fruitful work cannot be carried on without heavy cost.

The appropriations (together with estimates for such part of the work like translation, revision, and printing, as cannot well be foreseen) amount in round numbers to $697,000 for the year ending March 31, 1911. A condensed view of the items going to make up this amount will be found below.

These appropriations have been made by the Board of Managers after a careful estimate of the receipts of the Society reasonably to be anticipated, and after due consideration of urgent needs for Bible distribution at home and abroad. In no case are the appropriations adequate to the work which should be undertaken. They contemplate such work only as the contributions seem to justify. The income which is reasonably sure is that from the permanent fund which, with the gift of Mrs.

Russell Sage and those who have contributed recently, amounts to $2,000,000, and this income can barely reach $100,000. To this must be added the income from the sale of books, which may be expected to bring about $263,000. This, with income from rents of the Bible House and from funds of which the interest is paid to the donors during their lifetime, make up altogether, as nearly as can be estimated, $394,000. A sum of about $303,000 therefore must be made up by contributions of churches, of Auxiliary Bible Societies, of individuals, and by legacies from those who have passed to their rest.

The provision of a sum like this $303,000, which is the excess over what may be called the fixed income of the Society, is a problem which constantly brings those who face it to their knees. Unless this sum is provided regularly the inspiring work described in these pages cannot be maintained by the Society. Destitute regions everywhere appeal for help, to grant which would carry us far beyond our appropriations.

In Conclusion

Try to realize what this work actually means with respect to the coming of the Kingdom of God. If one thousand persons every day throughout the world are led to begin the life with God, each with the impulse to tell some friend what the Lord has done for him, this means an advance of the Kingdom amazing but still within the power of measurement. But the scattering of millions of living books throughout the world touches the springs of action in thousands of people every day, so that the words of our Lord, which seemed so extravagant when spoken in Galilee, are finding literal fulfillment: "They shall come from the east and from the west and the north and the south, and shall sit down in the Kingdom of God."

A FEW STATISTICS

The appropriations and estimates referred to in the article on Finances may be summarized as follows:

Home Agencies

Colored People Agency	$8,250	
Northwestern Agency	22,000	
South Atlantic Agency	15,500	
Western Agency	15,500	
Pacific Agency	13,000	
Southwestern Agency	12,900	
Eastern Agency	5,200	
Central Agency	10,300	
Atlantic Agency	24,800	
		$127,450 00

Foreign Agencies

Levant	$58,500	
La Plata	31,000	
Japan	18,000	
China	50,500	
Brazil	23,900	
Mexico	28,700	
Korea	12,000	
West Indies	17,100	
Siam and Laos	6,450	
Central America and Panama	15,300	
Philippines	15,800	
Venezuela	2,350	
		279,600 00
Miscellaneous Grants to Missions and Societies abroad		10,000 00
Translation and Revision at home and abroad		10,000
Manufacture of Scriptures at the Bible House in New York	$200,000	
Electroplates	3,000	
		203,000 00
"Bible Society Record," reports, leaflets, etc		15,000 00
Annuities of Scriptures to life members and cash annuities payable during lifetime of donors		16,500 00
Salaries of Executive Officers, supplied by rents of part of the Bible House		18,000 00
Clerk hire, traveling expenses, postage, and miscellaneous office expenses at Bible House		18,000 00
		$697,550 00

The Languages of the Issues

Of the issues from the Bible House in New York during the year ending March 31, 1910, 984,325 volumes were in the English language. This total is made up of 213,740 Bibles, 291,163 Testaments and Testaments and Psalms, 478,443 portions, and 979 volumes in the various raised characters for the blind.

Scriptures were issued in the same year from the Bible House in seventy languages other than English. The following table classifies issues according to language:

Language	*Volumes*	*Language*	*Volumes*
Arabic	2,569	Korean	13
Arapahoe	3	Kusaien	101
Armenian	2,084	Latin	415
Armeno-Turkish	241	Lettish	159
Arrawack	2	Lithuanian	2,952
Bengali	22	Malay	16
Bicol	1	Marshall Islands	1
Bohemian	7,490	Mpongwe	200
Bulgarian	923	Muskokee	144
Bulu	2,491	Norwegian	571
Chamorro	5	Ojibwa	55
Cherokee	13	Pampanga	1
Chinese	4,552	Panayan	1
Choctaw	514	Pangasinan	1
Croatian	5,188	Polish	32,296
Dakota	53	Ponape	1
Danish	8,402	Portuguese	41,064
Esthonian	7	Roumanian	4,831
Finnish	4,143	Ruthenian	1,111
Flemish	100	Servian	3,140
French	9,581	Sheetswa	1
Gaelic	5	Slavic	503
German	33,837	Slovak	380
Gilbert Islands	1,802	Slovenian	2,255
Grebo	2	Spanish	141,285
Greek	5,923	Swedish	10,442
Hawaiian	558	Syriac (Ancient)	473
Hebrew	637	Syriac (Modern)	668
Hindi	10	Tagalog	7
Hungarian	8,203	Turkish	145
Ibanag	1	Visayan	1
Icelandic	19	Welsh	2,316
Ilocano	1	Winnebago	300
Italian	73,853	Yiddish	338
Japanese	3,920	Zulu	4,653

Foreign Distribution

No. of Books.	94th Year.	93d Year.	92d Year.	91st Year.	90th Year.	89th Year
Printed abroad—						
Bibles.....	40,963	40,695	24,535	20,593	20,946	30,232
Testaments.....	134,268	156,454	99,433	107,743	112,122	78,159
Portions.....	960,446	726,512	764,315	667,309	992,943	717,041
Total.....	1,135,677	923,661	888,283	795,645	1,126,011	825,432
Purch's'd abroad—						
Bibles.....	9,032	9,090	10,423	11,055	5,151	5,357
Testaments	23,107	20,662	36,324	15,638	8.945	13,282
Portions.....	85,774	65,954	60,270	62,480	35,256	49,421
Total.....	117,913	95,706	107,017	89,173	49,352	68,060
Issued abroad—						
Bibles.....	51,100	44,215	36,372	37,009	35,006	43,886
Testaments	159,271	159,726	148,451	126,808	130,207	110,477
Portions.....	1,189,213	758,859	721,887	736,259	1,131,175	718,712
Total.....	1,399,584	962,800	906,710	900,076	1,296,388	873,075
Sent abroad.....	203,013	179,993	145,822	165,161	127,295	171,981
Foreign circulat'n	1,602,597	1,142,793	1,052,532	1,065,237	1,423,683	1,045,056

Cost of Work in Foreign Lands

Sent in 1909 to the Society's Agencies in

	Books	Funds	Total
Brazil.....	$7,204 49	$14,750 60	$21,955 09
Central America.....	3,839 82	7,117 65	10,957 47
China.....	3 11	48,800 49	48,803 60
Japan.....	146 48	18,876 40	19,022 88
Korea.....	.....	9,000 00	9,000 00
La Plata.....	10,173 00	21,253 08	31,426 08
Levant.....	508 36	57,332 61	57,480 97
Mexico.....	7,805 70	20,200 52	28,006 22
Philippines	728 31	11,627 53	12,355 84
Puerto Rico.....	1,244 49	2,445 42	3,689 91
Siam.....	.....	7,321 94	7,321 94
Venezuela	671 70	1,025 87	1,697 57
West Indies.....	3,426 57	7,132 70	10,559 27
	$35,752 03	$226,884 81	$262,636 84
To Missionary Societies for work in foreign lands.....	.....	4,450 00	4,450 00
Bibles given for foreign lands...	3,425 79	.....	3,425 79
	$39,177 82	$231,334 81	$270,512 63

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Bible Societies and their Issues for 1909

The following list aims to include the names of all the Bible Societies which publish Scriptures. An idea is thus gained of the number of volumes of Scripture annually published by Bible Societies throughout the world.

United States

American Bible Society (1816)	2,826,831
Baptist Publication Society, Bible Department (1883)	No statistics

Great Britain

British and Foreign Bible Society (1804)	6,620,024
National Bible Society of Scotland (1861)	2,233,740
Trinitarian Bible Society (1831)	70,194

France

Bible Society of France (1864)	24,123
Protestant Bible Society of Paris (1818)	11,954

Germany

Bavarian (or Central) Bible Society of Nuremberg (1823)	*13,826
Bergische Bible Society, Elberfeld (1814)	*134,207
Berlin Bible Society (1806; now Prussian Bible Society, which see)	
Canstein Bible Institution of Halle (1712)	*39,911
Colmar Bible Society (1820)	*1,241
Hannover Bible Society (1814)	*6,634
Mecklenburg-Schwerin Bible Society	*3,196
Mulhausen Bible Society (1818)	*4,848
Prussian Bible Society (1814; as Berlin Bible Society, 1806)	*211,156
Saxony Bible Society (1814)	*42,046
Schleswig-Holstein Bible Society (1815)	*4,168
Wurtemberg Bible Institution (1812)	435,193

Holland

Netherlands Bible Society (1815)	69,762

Russia

Russian Bible Society, by Imperial sanction (1869)	No statistics
Russian Evangelical (Lutheran) Bible Society (1835)	*22,219
Finnish Bible Society (1812)	*2,422

Scandinavia

Danish Bible Society (1814)	*45,348
Norwegian Bible Society (1815)	*85,315
Swedish Bible Society (1809)	*19,177

Switzerland

Basel Bible Society (1804)	*38,294

*No report received.

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Home Agen[illegible]ty

REV. J. P. WRAG[illegible]nta, Ga.

REV. J. F. HORTON, *Northwestern Agency*, 42 East Madison Street, Chicago, Ill.
Illinois, Indiana, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, North Dakota, and South Dakota.

REV. M. B. PORTER, *South Atlantic Agency*, 208 North 8th Street, Richmond, Va.
Virginia, West Virginia, North Carolina, South Carolina, Georgia, and Florida.

REV. S. H. KIRKBRIDE, D.D., *Western Agency*, 216-218 Y. M. C. A. Building, Denver, Colo.
Missouri, Kansas, Colorado, Idaho, Montana, Utah, Wyoming, New Mexico, and Arizona.

REV. A. WESLEY MELL, *Pacific Agency*, 216 Pacific Building, 4th and Market Streets, San Francisco, Cal.
California, Nevada, Oregon, and Washington.

REV. J. J. MORGAN, *Southwestern Agency*, 422 Main Street, Dallas, Texas.
Texas, Oklahoma, Louisiana, and Arkansas.

REV. W. H. HENDRICKSON, *Eastern Agency*, 215 Montague Street, Brooklyn, N. Y.
New York and adjacent regions not otherwis[illegible] for.

REV. GEORGE S. J. BROWNE, D.D., *Centr[illegible]* 222 West 4th Street, Cincinnati, O.
Ohio, Kentucky, Tennessee, Alabama, [illegible]pi.

REV. LEIGHTON W. ECKARD, *Atlant[illegible]* alnut Street, Philadelphia, Pa.
Pennsylvania, New Jersey, and De[illegible]

Foreign Agencies of Am[illegible] Society

A[illegible]

REV. MARCELLUS BOWEN[illegible] ble House, Constantinople, Turkey.

REV. FRANCIS G. PENZ[illegible] sa de Biblias, 553 Corrientes, Buenos[illegible]

REV. HENRY LOOM[illegible] a.

REV. JOHN R. HY[illegible] 14 Kiukiang Road, Shangh[illegible]

REV. H[illegible] 454, Rio de Janeiro.

MRS. [illegible] Box 1373, Mexico City.

RE[illegible] eoul.

[illegible] ncy: San Juan, Porto Rico.

[illegible] and Laos Agency: Bangkok,

[illegible] America and Panama Agency: Guatemala City, Guatemala.

REV. J. L. McLAUGHLIN, *Philippines Agency*: Manila.

REV. GERARD A. BAILLY, *Venezuela Agency*: Caracas, Venezuela.